

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLIASTICAL AFFAIRS:	Deacons	303
Statistics Relating to	The "Church Defence	
Support of Religious	Institution," and	
Institutions	Who Supports it	305
The Wesleyans and the	The Education Con-	
Education Act	vey	305
Decision in the Bath	Sketches from the Gallery	305
Charity Case	Parliamentary Debates ..	307
Scottish Church Notes	Foreign Miscellany	307
The Support of Reli-	Epitome of News	307
gious Institutions	LEADING ARTICLES:	
The Disestablishment	Summary	309
Movement	The Oxford University	
Halifax Vicar's Rate ..	Bill—Lord Salisbury's	
The Workhouse Chap-	"Amendments"	309
laincy Question	How to Ward off Inva-	
Church and State on	sion	310
the Continent	LITERATURE:	
Church Rowdyism	Life of Lord Macaulay	311
The Dore Burial Case	"Daniel Deronda"	312
Sacerdotalism	Dr. John Todd	312
Religious and Denomi-	Brief Notices	313
national News	Miscellaneous	313
CORRESPONDENCE:	Gleanings	314
Broad Churchism	Births, Marriages, and	
A Sectarian School	Deaths	314
Board	Advertisements	314

Eccliaistical Affairs.

STATISTICS RELATING TO THE SUPPORT OF RELIGIOUS INSTITUTIONS.

On Tuesday, March 21, Mr. Herbert F. Skeats read at a meeting of the Statistical Society a paper with the above-mentioned title. It is, perhaps, as trustworthy an approximate estimate of the sum expended by the people of England and Wales for the maintenance and extension of religious worship and instruction, in accordance with the views of the separate denominations into which they are divided, as it is possible to frame with the imperfect materials within reach. The data relied upon by the lecturer, so far as they go, are fairly authentic—not so much so, perhaps, as they might have been if collected by State-authority, but quite sufficiently so for the purpose of getting at substantially correct results. It is not our purpose in the observations that follow to describe in detail the process by which Mr. Skeats has reached his conclusions, far less to insist upon the accuracy of his figures in every given instance. Nor do we intend to place either in comparison, or contrast the Christian liberality of different denominations. Our main object is to note, and comment upon, the fruitfulness of what may be described as the "voluntary principle," both inside and outside the pale of the Establishment. Mr. Skeats well characterises it as "a magnificent testimony to the public benevolence and religious zeal of the English people." He estimates a yearly aggregate of nearly six millions sterling as the contribution of Nonconformist churches alone to the support of their Christian faith; while, over and above a fixed income of rather more than 4,500,000*l.* a year provided by endowments for the parochial clergy, he sets down the aggregate amount given to the Church of England through the medium of the offertory, and special collections for special purposes (exclusive of private subscriptions) at upwards of four millions sterling a year.

We think Mr. Skeats's statistics go to prove that even in the State-endowed Establishment the uncoerced liberality of its members is even now worth more to it, considered only in a pecuniary light, than the income it derives from fixed and legal sources. Year after year it continues rapidly to develop a greater amount of practical interest (in as far as it can be measured by free contributions) in whatever

relates to the well-being of the Church, to the organisation of its machinery, and to the success of its religious enterprises. To some extent, no doubt, the legal endowments of the so-called National Church, as was admitted some time since by Lord Radesdale, the chairman of committees in the House of Lords, operate to the suppression of those religious instincts, among members of the Establishment, which prompt to the generous maintenance of the institution which they profess to prefer. No other reason can be fairly assigned for the smaller aggregate sum given by Churchmen than by Dissenters, which latter, as we have said, Mr. Skeats sets down at nearly six millions annually. Considering the wealth of the members of the Establishment, the claims which are made upon it by the redundant population, particularly of the metropolis and of our large provincial cities and towns, and taking fairly into account the somewhat recent growth of liberality in the Church, one cannot but infer that the habit of giving has been somewhat damped by a long previous custom of depending upon legal provision. The means at the command of the Establishment, unless supplemented by voluntary contributions, can expand but slowly, and have been quite outstripped by the rapid increase of the population. This fact, when once perceived and appreciated, started, if we may so say, the voluntary zeal of Protestant Episcopalians, and up to the present time it must be admitted that their efforts have done credit to the impulses of Christian zeal by which they have been moved.

It was sure to be so. Faith in the great verities of the Gospel of God was certain to dispose the subjects of it to willing co-operation for the advancement of what was regarded as God's truth. But for the contempt cast upon the sufficiency of the voluntary principle by Church dignitaries in past times; and, we may add, but for the mistrust still felt and expressed by the rulers of the Church in reference to the constancy and permanency of religious zeal in providing means of Christian worship and instruction, the present aspect of things would in all probability have been inconceivably brighter than it now is. All pains were taken to discourage rather than to stimulate the support of religious institutions by the efforts of willing people. Even now it is painful to observe the small faith which the bishops and clergy put in the disinterested beneficence of the next generation. The desire seems to be to leave as little as possible to do, by forestalling any need for its contributions. Endowment is still the basis upon which Church rulers rest their confidence in the future sufficiency of the Church's income. They look upon it as something approaching to sheer fanaticism to leave each generation, as it succeeds, to meet its own wants and do its own work. They appear to have no thorough appreciation of the worth or strength of the Christian character and spiritual motives in providing what may be requisite to the maintenance of Divine ordinances, whether for the edification of those who believe in them, or for the conversion of those who remain in unbelief. So much money in hand, bearing so much interest, seems to give them the only assurance they feel that the religious machinery of the day will continue in equally good working order on the morrow. A fixed income derived from endowments necessarily brings with it

many inconvenient limitations of Church liberty. But they cannot trust any further than they are able to see, and they are probably, to a large extent, unaware of the cramping force of their own want of faith upon the spontaneous liberality of those to whom they make their appeals.

Mr. Skeats's paper, we think, may well dissipate gloomy apprehensions as to what will be the effect of disendowment as associated with disestablishment. The income of the Protestant Episcopal Church, or churches, as the case may be, will instantly be provided by the unrestricted beneficence of Churchmen. The supply will be equal to the demand. We speak this in no commercial sense. So far as facts go, it is demonstrable that the outflamings of religious zeal are sure to be proportionate, if left unchecked by erroneous training, to the necessity of the occasion. It was so in the primitive ages of the Church; it will be so again. Possibly, the more ornamental features of Episcopalianism may be neglected. In substance, however, and in heart, that branch of the Church universal will become more vigorous and fruitful than it ever has been. The richest endowment of any Church is to be found in the spiritual character of its members, and where that is raised to a high scale such secular means as it may require will never be wanting.

THE WESLEYANS AND THE EDUCATION ACT.

Two memorials recently presented to the Education Department by an important deputation from the Wesleyan Education Committee show clearly enough that the working of the Act of 1870 in the rural districts is very unsatisfactory, but we greatly fear that the members of the deputation showed no sufficient sense of the thoroughness of the reforms required. Both memorials complain of the partiality shown to the dominant sect; but the points immediately dealt with in each were so different as to require separate treatment.

The first memorial, which was publicly presented and discussed, referred to the custom which is growing up of transferring Church schools to school boards for the hours of secular instruction only. The use of the building at other times is reserved to the denominational managers, and the hours are so arranged that religious instruction of a strictly sectarian character forms practically a part of the school sitting. Thus a school may be transferred to a board between the hours of ten in the morning and five in the afternoon, but the children are expected to come at nine, and the first hour in the morning is then devoted to instruction in the catechism and liturgy of the Church of England. Not only so, but as there is nothing in the Education Act to prevent the board teacher from volunteering his services for the religious teaching, and, according to recent decisions of the department, nothing to prevent a board headed by the clergyman of the parish from requiring devout Churchmanship as a condition of the master's appointment, it follows that by this ingenious dodge—for it is worthy of no higher name—a sectarian school may practically gain all the advantages of support out of the rates while it is at the same time entirely freed from the limitations of the Cowper-Temple clause. Of course no bye-law of the school board can compel the children's attendance at any hour when the building is not in the hands of the board. But in rural districts this makes practically little difference, for we all know that there are non-legal means of compulsion which the clergy are not particularly scrupulous in using.

At first sight this clever arrangement might seem analogous to that adopted by the Bir-

mingham Board in its agreement with the Religious Instruction Society. On consideration, however, it will be seen that the points of difference are much more important than the apparent similarity. For while the Religious Instruction Society pays a rent for the use of the school buildings, thus gaining no advantage whatever from the rates, the transferred schools of which we speak are maintained and kept in repair by the ratepayers, so as to relieve the clergy of all anxiety on that score, while the latter receive gratuitously the advantage of this expenditure not only during the hour of religious instruction in school, but also for all other sectarian purposes to which the buildings may be applied. But besides that difference there is another even more important. For in Birmingham any denomination may obtain access to the schools at the time set apart on the same terms as the Religious Instruction Society. But in these transferred Church schools no Wesleyan, Independent, or Baptist would on any terms be admitted to instruct the children of his own denomination. In fact, it is as Dr. Rigg well said, "a case of supplementary endowment out of the rates contrived by means of a sort of concordat between the school board and the clergy of the district."

There is no doubt that the deputation pointed out a serious defect in the working of the present law. But we are by no means so certain about their proposal for a remedy. And, indeed, from such a deputation the proposal did not come with a very good grace. Had Mr. Chamberlain been in the place of Dr. Rigg he would have made very short work of the difficulty. The concession of equal opportunities to all denominations alike in schools thus made over to a board, the absolute prohibition of any doctrinal or ecclesiastical tests for board school teachers, together with an insistence on the principle that the rate-paid schoolmaster shall take no part in voluntary sectarian instruction given on week days in the schools of his own board, would entirely spoil the chances of the "concordat" properly denounced by Dr. Rigg. But the provision suggested by the memorial, that in every case of transfer the school building shall be held to be in possession of the board from six o'clock in the morning till five in the afternoon, is open to the accusation of a dog-in-the-manger policy, or else of an arbitrary enforcement of school-board religion. "Take what we will allow you," say Dr. Rigg and his friends,—that is in effect, the doctrines of Methodism, informally taught,—"or else there shall be no religion at all mentioned within the school building from six o'clock in the morning till five in the afternoon." Yet the practice which they condemn is the logical and legitimate outcome of their own pet doctrine that the question of religious instruction should be decided by the local majority. The exclusion of catechisms and formularies is all moonshine, and establishes no principle at all. The substance of the Thirty-nine Articles may be taught and is taught in most board schools without a reference to their letter, although the doctrines thus conveyed are distinctly sectarian to a very large proportion of the nation: unsectarian religion never has been defined yet, for the best of all reasons: it is incapable of definition. The returns recently made to Parliament, as well as the experience of all who know anything about the subject, show clearly that school-board religion varies with the character of the constituency, and always involves the main theological doctrines of those who form the majority on the Board. It is riding off on a false issue to parade the Cowper-Temple clause as decisive of the character of religious instruction in board schools. The difference between the English and the Scotch Acts confirms us in our assertion that if we look to realities instead of names and phrases, the real principle adopted by a misguided public opinion under the instigation of Dr. Rigg's school of educationists, is that the religion taught is to be the religion of the majority. In most districts the characteristic points of evangelical belief, with which Wesleyanism happily coincides, are freely taught, in entire oblivion of Catholic, Jewish, Unitarian, and Rationalist ratepayers. But in places where a more equal division of opinion prevails nothing is permitted but a brief reading of the Bible, with the barest and most jejune explanations. Now, if this be so, we really cannot see that the Wesleyans, from their own point of view, have any just ground of complaint, if a local Episcopalian majority manages to get its own way while keeping strictly to the letter of the law. Let them throw their great influence on the side of the Birmingham League; and they will not long have to complain of the oppression of the rural clergy.

The second memorial presented by the deputation, complained of a very grave and

insulting wrong. Recognised local preachers, it appears, are not permitted to be employed as teachers of schools under the Department. Yet Church of England teachers frequently conduct religious services with the sanction of their clergy in mission-rooms and even in their own schoolrooms. The same liberty appears to be allowed to masters who act as lay preachers in other denominations. But the formal induction of the Wesleyan local preacher into his sacred employment is supposed to confer a kind of "orders" which bring him under the clause in the code forbidding the employment of any but lay persons in Public Elementary Schools. The subject thus raised seemed to the authorities concerned of so delicate a character that it was discussed in private, and of the results we have not been informed. We imagine, however, that the Wesleyans will find this to be one amongst the many unpleasant experiences gradually driving them on to the one policy which alone can ensure religious equality.

DECISION ON THE BATH CHARITY CASE.

Vice-Chancellor Malins has shown himself to be more just and impartial than our Tory Government. Soon after the Disraeli Ministry came into power, it pleased the Attorney-General to devise a new scheme for a charity at Bath, called the Hospital of St. John the Baptist, which was founded more than six centuries ago. It seems that the Master of the Rolls in 1713 drew up a revised scheme for its management which made it practically an open trust, and out of thirteen trustees, three have been Nonconformists, to the general satisfaction of the people of Bath. But the property has become valuable, and will ere long be worth 10,000*l.* a-year; so the present Government through their law officer, resolved to make it a Church monopoly, and decided that the master of the charity must be a clergyman of the Church of England in priest's orders, and that the trustees, who would have to appoint the master and manage the trust, should be all members of the Church of England, and be required to sign a declaration to that effect. Everybody in Bath protested against this impudent proposal, but in vain. The matter was carried into the Vice-Chancellor's Court, where on Saturday last Sir Richard Malins, in an elaborate and sensible judgment, declared that there was no good or sufficient reason for re-imposing this religious test. The mixed body of trustees had gone on pleasantly and harmoniously before, and he did not see why their relations should not so continue. Thus the intolerance of the Government has sustained a signal defeat.

This, however, is only one illustration of the systematic policy of the Ministry in dealing with such charities, endowed schools included. Every scheme that is devised by the Charity Commissioners is carefully studied by the President of the Council; and, as our columns have recently shown, all that are made public give evidence of this resolution to wrest everything to the advantage of the Established Church. We trust the Central Nonconformist Committee are keeping their eyes on these manipulated schemes, and will do their utmost to arouse public opinion against the reactionary decision of the Charity Commissioners.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

The financial history of the Free Church of Scotland is, I cannot help thinking, well worth studying at the present time. Disestablishment and disendowment may not come immediately, but that they will come by-and-by is about as certain as that the political wheel will take another turn, and bring the Liberals back to office; and if those who are shivering as on the brink of some terrible abyss would give themselves the trouble to read how one small and by no means wealthy body of Christians have managed to get on in the world after they cast away the crutch of the State, they would, I am persuaded, feel easier in their minds.

It was a fortunate circumstance for the Evangelicals of 1843 that they had as their great leader one who was not only an eloquent advocate of their principles, but a clear-headed political economist. Dr. Chalmers was no mere enthusiastic Churchman, eager for the triumph of his own ecclesiastical policy. He was a man of immense practical sagacity, and with a wonderful knowledge of figures. And when he saw the Disruption imminent he set his mind to work to discover if possible some means of breaking the force of the calamity. The result was the conception of the idea of the Sustentation Fund. I have often heard ministers who were present at the famous "Convocation" when this idea was first announced, describe the smile of indulgent

incredulity which broke over the faces of the members when they heard the sanguine Doctor express his belief that 100,000*l.* a-year, might be raised by the Free Church for the support of its Ministry. If the windows of heaven were opened, and bread should rain down from above, might such a thing be, was the universal thought, but in ordinary circumstances—O dear!—it was the devoutest of devout imaginations. The Secession of that time was a pure act of faith. The men went out not knowing whither they went; and, if things have turned out so that the sacrifice now does not look so very great, not the less is the credit due to those who, as they believed, left all for Christ's sake. But still this must be said for Chalmers that he saw a little way beyond the rest, and, as his predictions soon seemed to be in a fair way to realise themselves he succeeded in infusing almost from the outset something of his own financial enthusiasm into his Church—an enthusiasm which possesses it to the present hour.

Dr. Robert Buchanan was in this respect a man of the same spirit as Chalmers—not eloquent or learned or great in the highest sense of the word, but certainly of the stuff whereof statesmen and especially Chancellors of the Exchequer are made. Under his care the Sustentation Fund grew and flourished for a quarter of a century, and, from a remarkable report which has just been prepared by the secretary, I learn the following particulars.

During the year 1875 there was raised for the support of the ministry 210,246*l.* For a special reason a comparison is made in the report between last year and the year 1869, and that comparison shows an increase during the period defined of over 40,000*l.* There are (financially considered) three classes of ministers in the Free Church, viz., colleagues or co-pastors, ministers of mission charges, and ministers on the full platform of the equal dividend. The incomes of the two former classes vary, of course, according to circumstances, but the last class, which in 1875 embraced 772 men, are thus far on a level that they all, without exception, draw from the central fund a stipend of 157*l.* each. Over and above this, however, they have a claim, on certain conditions, to a surplus fund, to the extent of 38*l.* or 18*l.*; and when the supplements which are given directly by the various congregations are taken into account, it is found that the average ministerial income in the whole Free Church is 245*l.* In the Established Church the average income is 284*l.*, but the resources of the unendowed church are elastic, while those of the endowed Church are not; and, says the Free Church Secretary, "it only needs another advance to place the ministers of the Free Church fully on a par, as regards money stipend, with the parochial ministers of the Establishment." "It would also be easy to show," he adds, "that as regards manes the Free Church is fairly abreast of the Establishment." Curiously enough, the two Churches have precisely the same number of ministers receiving at or above 500*l.* a-year. Twenty-seven in each (not a very large number certainly) are in this happy condition.

Perhaps, however, you may be thinking that the increase on the income of the Sustentation Fund has been going more to augment the salaries of existing ministers. But this is very far from being the case. Since 1867 no fewer than sixty-one absolutely new congregations have been organised in the Free Church. These all have settled ministers of their own, and although the sum total collected has been growing, the divisor has been growing also. Four hundred and seventy-four men signed the Deed of Demission in 1843. In 1876, 972 participated in the Sustentation Fund. The dividend in 1844 was 105*l.*; the dividend in 1875 was 157*l.*

You hear it said often that the Establishment is gathering strength, and so unquestionable it is, but you may guess how much likelihood there is of its swallowing up Nonconformity, and giving good cause to politicians to say that its continuance can be an offence to no one, if I mention one or two facts.

1. The report now before me shows that the Free Church has during the last eight years been adding to its membership at the rate of 1,000 a year, and that the actual increase last year has been 2,500. This may not exhibit a very rapid growth, but it is sufficient at any rate to indicate that this body is not dying.

2. This one church raised for its own purposes last year 525,424*l.*, being an advance of 14,000*l.* in the year preceding; and it has raised since the Disruption in 1843 a sum total of 11,245,815*l.*

3. While the Established Church has sent out fourteen men to India to help in the great Chris-

tian work of evangelising the world, the Free Church has sent out, and is maintaining for the same end, to India, Africa, and Syria over forty European missionaries.

4. The Free Church has a larger number of theological students and aspirants to the ministry than the Establishment.

5. The Free Church has, like the Established Church, three normal schools, and at least one half of the future teachers of Scotland are being educated there.

If, in all this, you see any reasonable prospect of the Established Church regaining such a position in Scotland as to make it possible for a candid statesman to say that her maintenance by the State is not a practical injustice, it is more than I do. There is, indeed, one condition on which Nonconformity might subside and the Establishment carry all before it. If the former were to lose all its spiritual vitality and the latter to gain it, then the tide would certainly go as the Tories want it. But nobody that knows the country sees any sign of that. The Establishment might cease to-morrow, and the interests of the Kingdom of Christ would not suffer either at home or abroad, for its gathering strength is not in its growing spirituality; while it has been among the Nonconformists that the breath of revival has been welcomed and that the mission enterprise has become a passion.

THE SUPPORT OF RELIGIOUS INSTITUTIONS.

At the meeting of the Statistical Society, held at the rooms of the Society, King's College, on Tuesday, March 21, a paper by Mr. Herbert S. Skeats was read, on "Statistics Relating to the Support of Religious Institutions in England and Wales." Mr. James Heywood, F.R.S., President of the institution, occupied the chair, and amongst those who were present were Sir George Elliot, M.P., Sir Charles Dilke, M.P., Sir Rawson Rawson, Dr. Farr, Dr. Guy, the Rev. R. Spears, Mr. Charles Hancock, Mr. John Glover, Mr. J. Carvell Williams, Mr. Phillip Crellin, Mr. Lumley, Q.C., &c.

Mr. SKEATS said that by "religious institutions" he meant public societies having for their object the advancement of the Christian religion and the support of the various places of worship connected with that religion. Concerning the number of places of worship there had been no recent statistics, but it was not difficult to arrive at an estimate that would be approximately correct:—

When the census of religious worship of 1851 was taken, it was found that there were 14,162 places of worship connected with the Established Church, and 20,569 connected with other churches. There has been a large increase since that period. In the diocese of London the number of places connected with the Established Church has increased from 486 to 559; no fewer than 124 new churches have been built in the diocese of Durham since 1851; the number in the diocese of Winchester has increased from 663 to 791, and so on. In all England there are now probably not fewer than between 18,000 and 19,000 such places of worship; the increase having been rather more than 4,000 in less than twenty-five years—a rapidity of growth unexampled in the ecclesiastical history of this country. Very similar has been the increase in the number of places of worship connected with other churches. Although there is an absence of authentic returns for the whole of the denominations, it is possible, here also, to obtain a fairly accurate knowledge of their rate of increase and of their present number. Thus I find that the Wesleyan Methodists of the Old Connexion have increased from 6,579 to 7,500; the United Methodists from 778 to 1,210; the Methodist New Connexion from 297 to 417; the Primitive Methodists from 2,871 to Connexional chapels numbering 3,918, or including other places to 6,445. The Congregationalists have increased from 3,244 to 4,113, the Baptists from 2,722 to 3,217, and the Roman Catholics from 570 to 1,061. These denominations alone number nearly 23,000 places of worship. I should say that it would be a moderate estimate to place the whole number of places of worship, not connected with the Established Church, at upwards of 28,000.

With regard to the support of the means of religious worship, there were two systems, the author said, running side by side—the fixed and the voluntary systems. Having given the sums expended on bishoprics and cathedrals, and by the Ecclesiastical Commission and the Governors of Queen Anne's Bounty, the author referred to the value of livings as given in the "Clergy List," which the secretary of Queen Anne's Bounty, in his evidence before a recent committee of the House of Commons, had stated to be about 3,719,000*l.*, at the same time adding that probably that sum should be increased by ten per cent. The author gave illustrations of the value of livings as declared when the advowsons or the next presentations were sold to prove that the increase should be more than this, and expressed his belief that a wide and careful investigation would prove that something like 25 per cent. should be added, which would raise the fixed income of the parochial clergy to more than 4,500*l.* a-year. It would be obvious, however, he said, that this sum could not be sufficient to support the clergy as a body, much less to provide for various expenses.

There were, in addition, large sums collected which made no appearance in any clergy lists. Of these he gave several illustrations for three years from sums contributed for ordinary purposes at the offertory alone, by 450 churches in London and the country. Amongst these, in the last year of the three, in the country, were—Buxton, 987*l.*; Christ Church, St. Leonard's, 2,173*l.*; St. Martin's, Scarborough, 1,390*l.*; St. Margaret, Devonport, 1,504*l.*; Malvern Priory, 1,224*l.*; All Saints, Clifton, 5,256*l.* Contributions of 700*l.* to 800*l.* the author said were frequent. Amongst the illustrations drawn from London were St. Alban's, Holborn, which raised 831*l.*; All Saints, Margaret-street, 2,246*l.*; St. Andrew's, Wells-street, 3,249*l.*; Christ Church, St. Pancras, 1,426*l.*; St. Cyprian, Dorset-square, 1,050*l.*; St. Mary Magdalen, Paddington, 6,654*l.* The average per church in fifty large town congregations was nearly 400*l.* per annum each; for fifty country congregations, 111*l.* annually; for fifty London congregations, nearly 500*l.* a-year each. The average contributions to the offertory of 158 churches in the diocese of Lichfield was not less than 480*l.* per annum. Mr. Skeats estimated the aggregate amount contributed by the churches connected with the Establishment at not less than four millions sterling per annum.

With regard to the Nonconformist churches it was more difficult, in some respects, to obtain statistics. He had to a great extent failed in endeavouring to do so, and failed from the necessity of the case. In giving an estimate it was to be remembered that the Nonconformist bodies had an obligation imposed upon them which was not generally imposed upon members of the Establishment: they had to support their own ministers. He then presented several statistics relating to various religious bodies and various churches. He had ascertained that in the year 1874 the Primitive Methodists had raised not less than 423,000*l.*; the United Methodists, 196,399*l.*, and these were two of the poorest denominations connected with the Nonconformists. The Old Methodist body had contributed for foreign missions in 1874-5, 174,000*l.*, and for chapels and buildings 262,292*l.* There were no general statistics relating to the Baptists, but the Secretary of the Baptist Union had supplied him with very full statistics relating to that body, the details of which were given. From this it appears that three-fourths of the total number of churches contributed an aggregate amount of above 473,000*l.*, and probably, altogether, the whole number of churches raised about 630,000*l.* Several instances of sums annually contributed by different churches were given. At the Metropolitan Tabernacle last year it was 7,734*l.*, besides 7,000*l.* received, but much of it from external sources, for the Orphanage and College. The amounts contributed by several other congregations in town and country having been quoted, the speaker continued:—

With the exception of certain well-known and wealthy congregations, who, as well as the poorer, however, have to be taken into account in drawing an average, I should be disposed to estimate the average contributions of attendants at Nonconformist churches at 1*l.* per head per annum, or about 200*l.* per congregation. This would give a yearly aggregate of nearly six millions sterling, which I believe to be about the sum contributed.

The author next proceeded to give the statistics of various public religious societies having their central offices in the metropolis, the aggregate incomes of which he gave at 1,678,164*l.* Mr. Skeats concluded:—

The figures which I have produced, however inadequate, are, I think, a magnificent testimony to the public benevolence and religious zeal of the English people. There are some matters, however, one would like to see improved. When churches are raising money for costly buildings and furniture, perhaps it would be as well if they could remember more frequently, and more liberally, the claims of destitute pastors. The Poor Clergy Relief Society, which supplies money and cast-off clothes to distressed clergymen, has an income of only little more than 4,000*l.*, and similar societies connected with some Nonconformist bodies are no better supported. "This ought ye to have done, and not to have left the other undone." But perhaps it is ungenerous to criticise the forms of generosity, especially when, as in this country, their result has mainly contributed to give it its character and influence amongst the nations. (Cheers.)

The Rev. R. SPEARS, after explaining how it had happened that he had not sent his statistics to Mr. Skeats, gave some figures relating to the Unitarian body. Their number of chapels was about 320; the erection and repair of new buildings in the last year had cost them about 32,000*l.*; the expenses of worship he estimated at 10,000*l.*; and the total sum raised by all religious purposes 128,000*l.*, or about 4*l.* per head per annum for their adult population. Sir GEORGE ELLIOT, M.P., expressed his surprise at the smallness of a Church which he thought numbered many more members. Sir R. RAWSON believed it would be now found that the donations for special purposes exceeded very largely the sums given at the offertory. The Rev. Dr. BADENOCH thought it a pity that the Census in England and Scotland was not taken in the same way as in Ireland, for they would thus be able to ascertain how much was contributed per head in each church, and estimate the relative liberality. Mr. LUMLEY, Q.C., remarked that the society had been continually urging Parliament to take a religious census, but it had always refused. The only return approaching anything like authenticity that had been issued for many years was that proposed by Mr. Horace Mann in 1851.

Mr. GLOVER maintained that religious statistics of the description mentioned could not be relied on

in consequence of the immense difference in the amounts of the donations by the several subscribers, and proceeded to make some remarks in a disestablishment direction, of which a subsequent speaker complained.

In reply to a speaker, Mr. SKEATS said he had taken his figures as to the increase of churches from the denominational year books (hear, hear), with the exception of the Roman Catholics, the figures with reference to which body were supplied by Cardinal Manning. Dr. FARR, F.R.S., referring to a remark of Mr. Skeats, that pew rents were now almost unknown in connection with the Establishment, said that in many parts of the country the clergy were chiefly supported by this means. It would be interesting to obtain full and accurate information on this subject. The Rev. I. DOXSEY thought the only means of obtaining accurate information on the subject of the number of each denomination was by actually noting the proportion that attended the various churches. Mr. BOURNE drew attention to the fact that while the income for religious purposes was only about 16,000,000*l.*, spirits represented 40,000,000*l.*, and tobacco 7,000,000*l.*, taken from the pockets of the people! Mr. H. CHURCH thought that many of the charges brought against the Church of England and many of its inequalities arose from the absence of anything like a full statistical account of the various details of the Church. Dr. FARR showed what would be the result of this by a reference to the census of Ireland.

Various suggestions were made to the author to the effect that he should continue his inquiries, and at the request of the society he agreed to extend the paper, which will then be published in the Journal of the Statistical Society.

A vote of thanks to Mr. Skeats concluded the business.

THE DISESTABLISHMENT MOVEMENT.

MR. GORDON'S VINDICATION.

In the course of the recent discussion between Mr. Gordon and Mr. Berger some questions of disputed fact arose, in which either one or the other controversialist seemed to have been guilty of some misrepresentation or some suppression of truth. Not having the names at hand during the discussion, Mr. Gordon has since supplied himself with the materials, and held a meeting at the Corn Exchange, Manchester, last Friday evening, to which Mr. Berger was invited, to reply *seriatim* to Mr. Berger's charges. The latter gentleman did not make his appearance, but it is due, we think, to Mr. Gordon to place him in a right attitude before our friends. Mr. Councillor Booth occupied the chair on the occasion, and several friends of the disestablishment movement were present, especially working men. After the Chairman, Mr. Southern, [and Mr. Hardaker, of Bradford, had spoken, Mr. Gordon rose to make his explanation. Mr. Gordon had, in the course of an argument, mentioned, as an illustration, the case of Meanwood, and had been contradicted. He had found that the case was that of Moortown. Mr. Gordon said, replying to this and other charges:—

It now turned out that if the secretary of the Northern Church Defence Association had gone two miles further he would have come to the right place. (Cheers.) His (Mr. Gordon's) latest information was to the effect that the Church of Moortown—and they could understand how in the multiplicity of things mentioned to him he should after a lapse of time confuse Meanwood with Moortown—was built in 1857, and was not consecrated for nine or ten years afterwards, and that because the donor or donors would not hand it over to the Ecclesiastical Commissioners. Further than that, there were several such cases, with regard to which the facts were in his possession. Several were in this county, and he had particulars of a case at Clitheroe, where he had had such an agreeable afternoon last Saturday—(laughter and cheers)—where a church remained unconsecrated to this very day, because the donor or donors were averse to transferring it from their own possession to the Ecclesiastical Commissioners, and so make it public property. After mentioning other instances in other counties, Mr. Gordon dismissed the subject by saying that the facts he had stated, and the proximity of Moortown to Meanwood, showed that he was not making a rash and haphazard statement when he made the reference in the Free-trade Hall. (Cheers.) But the *Manchester Courier* last Friday contained an article in which it was said that he ought to be dismissed from public controversy—not only on account of this particular case, about which very little was said, but of another case in which his old friend, or enemy (Dr. Potter, of Sheffield), had accused him of having untrue made a statement that he (Mr. Gordon) had had a conversation with the Bishop of Manchester. Within a dozen hours of the time when the *Courier* made that statement it was editorially in possession of a telegram from the Tory reporter at Penrith, upon whose error this statement was founded, stating that on comparing his notes with the other two reporters—who had reported his words correctly at the time—he found that Mr. Gordon had spoken of a "controversy" with the bishop, and not of a "conversation." The editor of the *Courier* had been requested to make every atonement to Mr. Gordon; but, so far as he knew, the *Courier* stood by its conscious mistake. ("Shame.") He was correct in speaking of his controversy with the Bishop of Manchester, for in many towns he had replied to the bishop, who in turn had replied to him and spoken of him by name. But Dr. Potter published a letter from the Bishop of Manchester as follows:—

"I have never had any conversation with Mr. J. H. Gordon, nor, to my knowledge, have I ever seen him, nor has anything passed between us of the character or the subject reported in the press as described by him at Penrith.—J. MANCHESTER."

Now he had written to his lordship upon this subject. It so happened that he had been in correspon-

dence with him a few days before as to his education at one of the Universities, and he had said in that correspondence that if a certain statement were true he should feel himself justified in using it, but he should not do so without knowing whether it was true or not. His lordship had gone into the matter with him in a lengthy letter, and had recognised in that letter that it was evidently his (Mr. Gordon's) desire, at any rate, to deal fairly in controversy. Under these circumstances, in writing to the bishop with regard to Dr. Potter he had felt warranted in saying to this effect:—"Your lordship might have added from what you knew of me that there must have been some mistake." Would the men of Manchester believe it? he had the Bishop of Manchester's reply with him, in which his lordship said that in his letter to Dr. Potter he positively had added the very thing which he (Mr. Gordon) had suggested. (Loud cheers.) His lordship's letter to him was thus—

"Sir,—I have sent no letter to the *Manchester Courier* or any other paper about yourself. Dr. Potter, of Sheffield, sent me a Penrith paper, in which you are reported to have said that you had had a conversation with me upon the subject of whether Manchester wanted me as its bishop or not, and he asked me whether such conversation ever did take place. I wrote in reply that I had never had a conversation with you, nor did I know you even by sight, but that I had had a correspondence with you on two occasions, on which you had shown every disposition to be a fair disputant. (Cheers.) If Dr. Potter thought fit to send my letter to the papers, he ought to have sent the whole of it, which I gather from your note could not have been the case. It will make me very cautious in writing letters if I am to suppose that everything I write is to be sent off immediately to the newspaper.—Yours faithfully,
"J. MANCHESTER."

At the close of Mr. Gordon's explanation, speeches were made by the Rev. W. J. Bray, Mr. A. E. Rayner, Mr. J. Halliday, and a cordial vote of thanks followed.

A correspondent writes:—

No little of the prolonged interest in the Manchester debate has arisen out of the systematic attempts of the other side to utterly crush Mr. Gordon on personal grounds, and it was early arranged that Mr. Gordon should attend a meeting of the members and friends of the Workmen's Council of the Liberation Society in the Corn Exchange on Friday evening, and this he did, and was most heartily received before and after his explanations, the large audience rising and cheering. As Mr. Gordon's case opened, the indignation of the audience rose to a great pitch, and cries of "Shame! shame!" filled the house. Such conduct, for instance, as Dr. Potter's sending part of a letter to him by the Bishop of Manchester as the entire letter, is, fortunately, rare, even in his case, and quite a sensation has been caused in the whole northern counties by the revelations of Mr. Gordon's speech, delivered with intense earnestness, but no little self-control, and most extensively reported. In Manchester and other places the newsvendors' shops were besieged by eager purchasers during the late debates, and the excitement on the subject in north and east Lancashire in consequence of the meetings and discussions has been very great.

MR. GORDON'S OTHER MEETINGS.

VICTORIA PARK TABERNACLE, HACKNEY.—On Monday evening Mr. Gordon lectured here, the large chapel being all but filled, and the pastor, the Rev. Dr. Seddon, presided. Mr. Gordon's lecture was received very heartily, and some subsequent controversy, between Mr. Reed, of the Church Defence Association, and himself, added interest to the proceedings. Cordial votes of thanks.

FORESTERS' HALL, CLERKENWELL.—On Tuesday evening Mr. Gordon had a smaller company in this place, Dr. Bennett presiding. Some irregular, but not very satisfactory, controversy ensued, and Mr. Gordon did not reply. Vote pledging the meeting carried. Mr. Reed and a local clergyman were amongst the opposing speakers, and several persons spoke on the Liberation side from various points of view. Difficult locality to stir, possibly, and absence of leading friends does the common cause injustice.

STRATFORD.—On Wednesday evening, just the reverse was obvious, and with the usual successful results. Great muster of leading friends, giving zest and importance to the proceedings; capital audience, and well-conducted debate. Mr. Gordon's lecture was received with enthusiasm, and the way in which he dealt with some audible responses, and the more regular opposition of the Rev. Brewin Grant, Mr. Reed, and others, wrought up the meeting to the highest pitch of interest—at some points the cheers being again and again renewed. Votes of thanks with acclamation, as also to the pleasant and able chairman.

PENRITH.—On Thursday evening Mr. Gordon was in the Market Hall, Penrith, replying to a Church Defence lecture there on the previous Monday, and, though he managed to get through, he had a somewhat noisy time of it. The audience was a very large one, and some portion of it gave itself up, at length, to hideous sounds and groans, &c. Leading Churchmen were conspicuous by their absence, though other things had been expected. Mr. Macdougall, as before, presided, and votes of thanks were carried amid the disturbance. No intelligent opposition. Meeting specialised by the avowals of one of the local Wesleyan ministers, who had stood up against the Defence lecturer's personal attacks on Mr. Gordon, that he was really strongly tending towards the entire Liberation platform. This, with the absence of some of the Dissenting ministers in Penrith, was very notable.

THE REV. CHARLES WILLIAMS AT BEDFORD.—On Monday evening of last week a lecture was delivered at the Assembly Rooms, Bedford, by the Rev. C. Williams, of Ayrington. The mayor took the chair. Several Nonconformists and several

Established Church clergymen were present. Mr. James Howard was not able to attend. Mr. Williams lectured on the subject "Why disestablish and disendow the Church of England?" The lecture was a most effective one, and occupied three columns of the *Bedfordshire Times* of last Saturday. It was received with great and continued applause. At the close Mr. Carruthers moved a resolution in favour of disestablishment, which was seconded by the Rev. J. Brown, and carried almost unanimously. Canon Haddock then arose, and said, (Dr. Thornton, of the Church Defence Association being present) that it was intended to invite a lecturer on their side of the question, when he trusted that they would see all who were there that night, and that the mayor would also preside, which the mayor promised to do.

THE REV. MARMADUKE MILLER AT BURTON.—St. George's Hall, Burton, was crowded to suffocation, says the *Burton Chronicle*, last Monday evening, to hear an address from Mr. Miller on Church property. The Rev. T. M. Booth took the chair. Mr. Miller spoke with great effect for some time, and his address occupies more than two and a-half columns of the local journal. He was greeted with loud and continued applause on resuming his seat. The Rev. J. Robertson moved the vote of thanks, and then questions were invited. Whether some that followed were asked seriously or not we cannot say, but they created much laughter, and Mr. Miller's replies were heartily applauded. The motion for disestablishment was carried with only a solitary "nay." The *Burton Chronicle*, speaking of this crowded meeting, and of Mr. Miller's "clear and able exposition of the real character of Church property," says:—

We believe the hall has never before been so crowded nor the different religious denominations so largely represented in it at any one time. On the platform were the ministers and leading laymen of every Nonconformist body in the town, whose presence bore witness to the interest felt in and the unity existing upon the subject of disestablishment amongst all Protestants here outside of the Church. We need not review Mr. Miller's arguments, for they were essentially the same as we have ourselves urged in these columns on several occasions. The question, indeed, does not admit of novelty except in the way of illustration, and in that Mr. Miller was eminently successful, thoroughly convincing his audience, and carrying them with him from beginning to end of his lecture. The Liberation Society are wise in trusting much to the ability and energy of such men as Mr. R. W. Dale, Mr. Rogers, and Mr. Miller, who all rise far above the ordinary standard of professional speakers, and naturally elevate their theme to the higher moral level which they themselves occupy. When listening, then, to them we get out of the small technical points and escape the little quibbles round which less intellectual advocates continually revolve, and have great principles broadly explained and powerfully enforced.

ROUGH RECEPTION OF MR. McDUGALL AT MANCHESTER.—On Monday, March 20, the Rev. J. McDougall, of Darwen, lectured in the Rochdale-road under the auspices of the Workmen's Council, Mr. Ogden presiding. The lecturer began in disorder, but Mr. McDougall kept on. In a short time nothing but shouting, stamping, and hooting could be heard. The lecturer dealt with this from time to time until one person had to be removed, and the chairman said he would remove every person who created a disturbance. Some order was by this means restored for a time, then it became necessary to eject another. The *Manchester Examiner* says:—"While this was being done the opposition sang the refrain to 'Rule Britannia,' and gave vent to their exuberant spirits in alternate cheers, groans, and Kentish fire. The aid of two police officers who had entered the room was invoked, but they failed to restore order, and the concluding observations of the lecturer were delivered amid continued uproar. At the close of the address several ascended the platform with the intention of putting questions to the lecturer, but the disorder was so great that after one question had been put and answered the chairman said it was a farce to proceed, and declared the meeting at an end. He then left the platform, but it was some time before the room was cleared."

OTHER MEETINGS.

SHEFFIELD.—The local Nonconformist committee and local Liberation committee held a meeting last Thursday night at the Temperance Hall, Townhead-street. Mr. Councillor Neal presided. The meeting was addressed by the Rev. T. W. Holmes, who spoke upon "Some Prevalent Fallacies concerning Nonconformists," the Rev. Giles Hester on "Sectarian Schools and National Education," the Rev. E. Cornish on "Disendowment no Robbery." The Rev. W. Lenwood then rose, and amidst enthusiastic and repeated applause, gave a vigorous address, which seemed to carry the audience by storm. Mr. W. J. Wilson afterwards spoke.

PORTSMOUTH.—A meeting has been held here under the auspices of the Portsea Island Nonconformist Association, at which the Rev. D. Thomas read a paper on "Dissent in the Principality"—a comprehensive, historical, and statistical review. The Rev. J. Robinson and Mr. J. H. Byerley afterwards spoke.

HECKMONDWICK.—The Rev. J. B. Heard and Mr. A. Illingworth attended a meeting here on the 21st, Mr. B. Walker in the chair. In addition to the deputation were the Rev. H. H. Oakley, Messrs. Luke H. Firth, J. Andrew, Leeds; Elias Thomas, Bradford, &c. There was a large attendance. Speeches were made by Mr. Heard, Mr. Illingworth, and others, and a thorough disestablishment resolution carried.

STOKE SUB HAMDEN, SOMERSET.—Mr. J. Fisher lectured here on Friday night on the Church property question. The spacious schoolroom was completely filled by a very appreciative audience, many of whom had come a considerable distance. The Rev. R. Henry occupied the chair. Many questions were put and answered at the close of the lecture. The proceedings were unanimous throughout. On the motion of R. Southcombe, Esq., a cordial vote of thanks was given to the lecturer.

FROME.—On Tuesday evening a public meeting was held in the Mechanics' Hall, Frome, under the auspices of the Liberation Society, when a lecture was given by Mr. John Fisher, organising secretary of the society, on "Church Property; its origin and history." Notwithstanding the inclement weather there was a good attendance, nearly all the Nonconformist ministers of the town being on the platform. Mr. O. Townsend, of Bristol, occupied the chair. The lecturer dwelt on the right of the nation to dispose of bequests which had been made in former times and under different circumstances, maintaining that education was an equally religious act with others more generally known as such. At the close, on the motion of the Rev. J. Milnes, M.A., votes of thanks were accorded to the lecturer and chairman.

WOTTON-UNDER-EDGE.—The Rev. W. W. Jubb lectured here last Monday on the Burials Question, Mr. M. Biddle in the chair.

STOCKWELL.—The Lambeth branch of the Liberation Society held its meeting on the 17th, when addresses were delivered by the Rev. J. B. Heard, Mr. J. Carvell Williams, the Rev. P. J. Turquand, and Mr. J. L. Bartlett. Mr. Reed and others, supporters of the Church Defence Society, opposed, but the resolution was carried.

We have reports of other meetings at Tideswell, Lyston, Billerdon, Ormsby, &c., but cannot possibly insert them this week.

HALIFAX VICAR'S RATE.

The select committee, consisting of Lord Eslington (chairman), Mr. Pease, Mr. Rodwell, Mr. Lefevre, and Mr. Birley, sat on Thursday for the first time to inquire and report on the Halifax Vicar's Rate. Mr. Robert Baxter, of the firm of Messrs. Baxter and Co., appeared for the vicar.

Mr. Edward Crossley, Mayor of Halifax, was the first witness examined, and his evidence is reported at length in the *Bradford Observer*. The witness said that when the rate was levied in 1829, there was only one parish church in Halifax, whereas now there are eight or nine district churches, independent of the parish church, and the members of such churches think they should not pay the rate as well as support their own places of worship. It is one of the largest parishes in the kingdom, with 200,000 population, and with twenty-one townships liable to the rate. The poor householders object to pay a rate that originally fell upon the landowners, and they regard it as equivalent to a church-rate. Easter-dues are levied as part of the rate. The cost of collection is excessive. The amount raised is over £1,400. When the Act of 1829 was passed Nonconformists were few. Now they are a large body, a considerable majority in the parish and probably two-thirds in the borough.

The Chairman: How are these returns of Dissenters and Churchmen ascertained? Witness: I can give you the number of seats and of places of worship. Mr. Rodwell: Do you include among Dissenters those who do not go to any place of worship? Witness: No. The number of places of worship not belonging to the Established Church are thirty-six; two of them belong to the Roman Catholics. The accommodation of these places of worship is quite half that of the churches. Another evidence is that the Dissenters' schools raise nearly four times as much as that of the Church schools. There is a strong feeling among the Dissenters against the rate. The late vicar was a man universally respected, and he might say that the opposition to this rate had nothing of a personal character as regarded the present vicar. The late vicar died on the 17th of April last year. I am told that 2,000 inhabitants have joined a union against this rate. Since the present vicar was appointed they had done all they could to show their opposition to the rate. He thought there had been some correspondence on the subject with the Prime Minister. Any letters that are not private will be produced. Mr. Birley: Do you pay this rate? Witness: I have done up to the present time. The Chairman: Are we to understand that this rate is irregularly levied? Witness: Sometimes it is not levied for two years. Mr. Rodwell: If it has not been levied regularly, has it been paid regularly? Witness: No; some persons objected to pay. The Chairman: I suppose the ordinary penalty of distraint attaches to non-payment. Witness: Certainly. The Dissenters have a strong wish for an inquiry to be made. Several public meetings have been held. Mr. Lefevre: Is it necessary to take the consent of the inhabitants before levying a rate? Witness: That is a question I had better leave to others. The Chairman: Is not the rate levied by Act of Parliament? Witness: There are several curious provisions in it. Meetings have been held, and they have exercised the power of adjournment. Mr. Lefevre: Then they have not levied the rate according to the Act of Parliament. The Chairman: It is the churchwardens who are responsible to the vicar for the payment of his stipend. Mr. Lefevre: No rate can be levied except at a meeting convened for that purpose. It does not appear to be necessary to take the consent of the majority of the meeting. Supposing the meeting is held and immediately adjourned, one does not see by what process they can go further. I am trying to find out what is the legal authority upon which the rate is levied. Apparently there must be a meeting. Witness: I am not prepared to give you that information. Mr. Lefevre: Is there any Dissenter who will explain

more fully their grievances? Witness: Oh, yes; I hope there will be two or three gentlemen from Halifax. Mr. Rodwell: I think Section 4 of the Act will show the mode of levying the rate upon the churchwardens, who must then summon a meeting in order to levy the rate upon the township. Mr. Birley: And if the churchwardens do not summon the meeting, the inhabitants may; the churchwardens are liable for the rate. Mr. Rodwell: It is certainly the most extraordinary security to the vicar.

In subsequent portions of his evidence, Mr. Crossley said that the property attached to the vicarage was large, and would be sufficient, if not immediately, at no distant time, to provide the stipend of the vicar. The lands, he believed, were capable of great improvement. The inhabitants of Halifax strongly objected to the rate, so strongly that many of them were determined not to pay. He believed that Church-people and the vicar and Nonconformists were anxious to have a full and complete inquiry. It was a question of principle among those who objected to the rate, and, apart from the question of the increased value of the lands, he thought Churchmen should raise the vicar's stipend among themselves. He was not prepared to suggest a substitute. He objected to the rate altogether.

Mr. Lefevre: You say that if the property is not sufficient to provide the stipend of the vicar it would be sufficient if the Church people would raise the rest? Witness: I believe it is absolutely necessary to make such an arrangement in the interests of peace.—Mr. Birley: If Halifax were put under the operation of the general law, would that satisfy the people? Witness: I believe it would, provided, of course, it was distinctly understood that there was no power to revive the ancient tithes.—Mr. Birley: Take away the ancient tithes under the statute, and then you would revert to the general law of the country. The people of Halifax do not object to discharge any just obligations. Witness: Certainly not.—Mr. Birley: Then, if we could find any way in which the collection of these rates could be relieved of any objection as to the way in which they are levied, that would be satisfactory to the inhabitants generally, reserving the property of the vicar?—Witness: I wish distinctly to say there is not only a strong objection to the mode of levying, but to the rate itself in principle.—Mr. Birley: That is to the possession of the vicar of that property of the rate? Can you put that upon any definite principle? Witness: The inhabitants object very strongly to the revival of these rates, which had lapsed for centuries.—Mr. Birley: That I understand. Do they object to the rates which were clearly in force when the Act passed. Witness: I have heard no objection to them.—Mr. Rodwell: It seems to be the assumption that these tithes had lapsed. Have you any specific evidence of that?—Witness: The statement had been repeatedly made, and never contradicted.—The Chairman: It will be necessary to ascertain the fact.

Mr. Baxter, who appeared for the vicar, said the late vicar, finding that although the vicar's tithes had lapsed, he was still entitled to them, revived the claim, and after some struggle, the parish compromised the matter by giving the vicar 1,500*l.* a-year. That compromise was embodied in the Act of 1829. There was other property belonging to the vicarage besides these rates, but exclusive of the rate there was only 700*l.* a-year for the vicar. If the land now in the hands of the vicar were sold, and the money invested, another 300*l.* a-year might be secured. The question was whether that land should be sold or let on lease. There were other portions of land now let on building leases which would fall in in twenty-five years. When they fell in they would be worth 2,000*l.* a-year. The committee adjourned to Tuesday.

On Thursday ratepayers' meetings were held for the two townships of Wadsworth and Erringden (townships in the parish of Halifax), for the purpose of passing the vicar's rate accounts, laying a new rate, and appointing a collector. The accounts for Wadsworth were found to have been kept in an irregular manner, and the auditor admitted having had to "put the book right" in several instances. Several persons said they had not paid the rates. The chairman said he had not paid, but on reference to the book, he was credited with having paid. After the discussion of the matter, it was resolved that the meeting be adjourned until the 31st of August. In the Erringden meeting the accounts were audited, a churchwarden appointed, and then it was unanimously resolved that the meeting be adjourned till the 7th of October next. A very strong feeling against the vicar's rate was manifested in the meeting.

THE WORKHOUSE CHAPLAINCY QUESTION.

(From the *Manchester Examiner*.)

The Oldham Board of Guardians have lately appointed the Rev. R. M. Davies, Independent minister, to the post of chaplain to the workhouse, at a salary of 20*l.* per annum, in place of the Rev. R. Hill, vicar of Royton, resigned. Invitations had been sent to all the ministers of religion in the district, but it appeared the Rev. R. M. Davies was the only gentleman willing to undertake the duties of the chaplaincy. The Local Government Board were made acquainted with the appointment, and the following letter was received and read at the meeting of the guardians on Wednesday afternoon:—"Local Government Board, Whitehall, S.W., 21st March, 1876. Sir,—I am directed by the Local Government Board to acknowledge the receipt of your letter of the 3rd inst. informing them that the guardians of the Oldham Union have appointed the Rev. R. M. Davies, Independent minister, as chaplain of the workhouse for twelve months, and re-

questing the Board to sanction the appointment. I am directed to point out that the guardians are not empowered to make such an appointment as that reported in your letter, inasmuch as the office of chaplain in the workhouse can only be held by a clergyman of the Church of England. The guardians may allow the Rev. R. M. Davies to attend at the workhouse for the purpose of administering religious instruction and consolation to those inmates who are of his own religious persuasion. As, however, it is very desirable that the duties of the office of chaplain should be discharged by a duly appointed officer who would be responsible to the guardians for the proper performance of those duties, the Board recommend that the guardians should take steps to appoint a clergyman of the Church of England to the office of chaplain, in accordance with the provisions of the law and the regulations of this Board. By adopting this course the guardians will secure the services of an officer whose duties and position are clearly defined, and they will be able to exercise due control over all the arrangements for the celebration of Divine service in the workhouse, and of affording religious instruction and consolation to the sick and other inmates of the workhouse.—I am, &c., FRANCIS FLETCHER, Assistant Secretary." The reading of the circular was received with evident dissatisfaction, and the clerk was instructed to write an answer to the effect that all the clergyman in the neighbourhood had been applied to and had declined.

In reply to Sir Thomas Bazley in the House of Commons on Monday, Mr. SOLATER-BORTH, President of the Local Government Board, said that as he was informed, the guardians invited the clergy and other ministers to take the Sunday duty in turn, and payment was not to be made to them, but to the Town Mission Fund—payment which could not be lawfully made from the rates—he had declined to ratify the appointment of a Nonconformist minister, in accordance with the invariable practice of the Local Government Board, founded upon an opinion, given in the time of Baron Rolfe, that the appointment could only be held by a clergyman of the Established Church, and confirmed when Lord Coleridge and Sir G. Jessel were the law officers of the Crown.

CHURCH AND STATE ON THE CONTINENT.

M. Louis Blanc and eleven other Radical deputies have given notice of an amendment to the Budget, stopping all salaries, pensions, and grants to ecclesiastics and religious bodies, whether Catholic, Calvinist, Lutheran, or Jewish.

Mgr. Dupanloup, the Bishop of Orleans, has protested, in a letter to a member of the French Senate, against the recent declaration of M. Waddington, the Minister of Public Instruction in France, that the right ought to be restored to the State of alone granting degrees. Mgr. Dupanloup considers that war has been declared against the Church, and that the Republic has identified itself with hostility to religion. In the Chamber of Deputies on Friday, M. Waddington introduced a bill abrogating the clauses of the University Education Law recently passed, which permit free faculties to grant degrees.

The Pope seems to have drawn a gloomy picture of the condition of the Roman Church just now. Addressing an international deputation which waited upon him on Wednesday, last week, he declared that revolution was everywhere let loose against that Church, but history had shown that whilst its persecutors had never been able to destroy it, they had perished through their own iniquities.

THE BATH CHARITY. THE NONCONFORMIST TRUSTEE QUESTION.

In the Chancery Division of the High Court of Justice on Saturday Vice-Chancellor Malins delivered judgment in the case of the Attorney-General v. St. John's Hospital, Bath, its object being to settle a scheme for the charity of St. John's Hospital, Bath, founded in 1174, and confirmed to the Corporation of Bath by Queen Elizabeth. The present trustees of the charity were appointed by the Charity Commissioners. Its property comprised some 300 or 400 houses in Bath, and land in the neighbourhood. The main objects of the scheme now to be settled were to obtain an alteration in the system of letting the property of the trust, and the adoption of rules calculated to extend the benefits of the charity. The new scheme proposed by the Attorney-General provided that the alms-people, who were to be twelve in number, and to be added to according as the property of the charity increased, were to be poor persons of either sex, who should have been resident in or ratepayers of Bath for three years, and who should have attained the age of fifty-five. Accommodation was to be provided for them in the hospital chapel, but they were not to be obliged to attend the services. The scheme also provided that the master should be a clergyman of the Church of England, and the right of presentation of the master was to be vested in the trustees of the municipal charities, who were also to have the management and control of the charity. The scheme provided, however, that no trustee should act in the administration of the charity until he had signed a memorandum to the effect that he was a member of the Church of England. The present trustees of the municipal charities were thirteen in number, of whom ten were members of the Church of England and three were Nonconformists, and it appeared

that they had unanimously adopted a resolution that the religious qualification should be omitted. The income of the charity was now about 900*l.* a year, but when the existing leases fell in it was estimated that it would not be less than 10,000*l.* a year.

Mr. Cotton, Q.C., and Mr. Vaughan Hawkins appeared for the Attorney-General; and Mr. Bristowe, Q.C., Mr. Davey, Q.C., and Mr. Jolliffe, for the defendants.

The Vice-Chancellor said it was plain from the provisions of the new scheme that Nonconformists or even Roman Catholics were just as eligible for the charity as members of the Established Church. If this had been a foundation for purely religious objects, and confined to those who entertained the opinions of the Established Church, it would have followed as a matter of course that this charity could only have been governed by members of the Established Church. But beyond the appointment of the master and maintenance of the chapel this was a purely eleemosynary charity, and there was no reason to doubt that the trustees, who would consist of the principal inhabitants, would faithfully and properly administer the trust. The charity existed for the benefit of the inhabitants of the city of Bath and its neighbourhood, and it appeared from the evidence that the restriction proposed by the Attorney-General would be unpalatable to them. He came to the conclusion therefore that the words requiring the trustees to be members of the Church of England should be struck out of the scheme, and directed that the matter should be referred back to chambers with that intimation of his opinion.

CHURCH ROWDYISM.

(From the *Manchester Examiner*.)

The noise and violence which have marked the recent meetings of the Liberation Society in this county may well suggest the question whether Churchmen have not relapsed into the condition of their predecessors half a century ago. We can hardly think that a large class in the community has been left untouched by the wave of improvement which has rolled over the land. If it were so as regards members of the Church, the reason for the circumstance would have to be sought inside the Church, and not out of it, and it seems fair to all concerned to conclude that the rowdyism and intolerance latterly shown by defenders of the Establishment is something like the reproduction of types which Mr. Darwin has explained. Fifty or sixty years ago the Church was the opponent of free discussion, and used to insist on its supremacy by executing mob law upon the persons and property of men who had views of their own upon the relations that should subsist between the State and religion. The streets of Manchester have been witnesses of the wrath and the fury with which members of the gentlemanly Church at that time assailed those who differed from them in thought or act. Now the Church figures once more as the opponent of free discussion. A salutary fear of the law, which has no prejudice against Nonconformists, somewhat restricts the action of zealous Churchmen, and they do not, as of old, wreck property or break heads; but they do what is no less disgraceful by attending meetings at which disestablishment is to be discussed, and by organised interruptions effectually preventing the appointed speakers from being heard. It would be interesting, if it were possible, to trace this form of reaction to its origin. All that is told us of the Church by its advocates or apologists would lead us to expect a course of conduct of an entirely different kind. A religious society which is under the direct patronage of the Queen, has its presidents in the House of Lords, and boasts of possessing the majority of the members in the House of Commons, ought to be eminently respectable and decorous, and put to shame in behaviour the other societies, which it only recognises under the name of schismatics or "Jews, Turks, and unbelievers." We may be accused of want of charity if we judge the Church by the action of the disreputable and disorderly members who stoned Mr. Gordon at Clitheroe and Crumpsall, and howled down Mr. M'Dougall in St. Michael's ward. But these men call themselves the defenders of the Church, and they would throw stones faster and howl more discordantly if their claim to be representatives of the Church were challenged. Until they are disowned we are bound to accept their own description of their position, and so long as other members of the Establishment do not use their influence to check these proceedings, but by their silence seem to acquiesce and encourage them, we must, with the most generous feelings in the world, hold the Fathers of the Church and its members responsible. When we find clergymen, their schoolmasters, and their choristers assisting in driving Liberationist lecturers out of the pews, and when we are informed that a clergyman of the Church was among the rioters at Clitheroe, we do not see that we are at all unjust in calling upon the Church authorities either to use their influence in the interest of public order, or to accept the responsibility and the disgrace of the intolerance and violence which are exhibited. Perhaps, however, the shepherds will say they have no control or influence over their black sheep. The confession would be humiliating, but we should not doubt its truth. Such an acknowledgment as that would clear the ground, and leave the chairman of Liberationist meetings a perfectly straight course to follow. There is another class of State functionaries whose influence has not yet ceased to exist, and we think

it will be found that the noisiest Church defender will become quiet when in the hands of a policeman.

THE DORE BURIAL CASE.

In the House of Commons, on Thursday, Mr. OSBORNE MORGAN asked the Secretary of State for the Home Department whether his attention had been called to a paragraph in the *Daily News* of March 16, headed, "Painful Scene in a Church-yard"; purporting to be copied from the *Sheffield and Rotherham Independent*, and to give an account of the burial of the infant son of William Sanderson, farm labourer, in the churchyard of Dore, near Sheffield; and whether it is true, as stated therein, that the Rev. J. T. F. Aldred, the vicar of Dore, informed the father of the boy that he could not inter the boy, inasmuch as he had not baptized him, although the deceased had been baptized in the Dore Primitive Methodist Chapel; and, if so, whether such refusal is not contrary to law?

Mr. CROSS: I know nothing whatever of this case, except from a letter which I have received from the vicar. He writes:—

In reference to Mr. Osborne Morgan's question, forwarded to me in your communication of the 21st, I am glad to be able to inform him that the statement that I had informed the father of the boy that I could not inter the boy, inasmuch as I had not baptized him, is untrue. The clergyman who officiated at my request in my absence on the occasion in question refused, and in my opinion justly, to permit a Dissenting minister to accompany a funeral and perform a service within the limits of the churchyard. You will perceive from the enclosed printed slip that, an appeal having gone to the bishop of the diocese, an investigation into the facts of the case will be made, and, should you desire it, the result will be forwarded you.

I received that letter this morning, and it is all that I know about the case.

Mr. MORGAN said the question had scarcely been answered. He wished to know if the clergyman had refused to inter the child with the service of the Church. He would take the liberty on Friday next of repeating the question.

As soon as it became known that the Vicar of Dore denied that he had informed Sanderson "that he could not inter the body because he had not baptized him," a telegram was forwarded to Mr. Osborne Morgan stating, "The vicar will swear that the vicar refused to inter the boy." Commenting upon the conduct of the vicar in a letter sent in reply to the telegram, Mr. Osborne Morgan says:—"I suspect that the reply is an evasive one, and what he really did was to refuse to read the service, which is an ecclesiastical and not a common law offence. It is my intention when I again bring the subject before the House to put the question thus—Is it true that the Rev. J. T. F. Aldred in the first instance refused to inter the boy with the usual burial service of the Church, and if so, whether such refusal is not contrary to law?"

The Bishop of Lichfield has acknowledged the receipt of the communication forwarded to him by the Rev. W. Whitby, but reserves his opinion upon the subject for a future letter. In the meantime his lordship has communicated with the Vicar of Dore, with a view to obtain his version of the affair. The denial of the refusal to inter contained in a letter sent by Mr. Aldred to the Home Secretary has caused a great deal of surprise at Dore, and it is understood that Sanderson emphatically maintains that the vicar did refuse to bury the child.

SACERDOTALISM.

The fourth lecture by Dr. Mellor on this subject was delivered last evening at the Memorial Hall, the Rev. J. G. Rogers in the chair. The subject chosen was "The Priest at the Altar."

The LECTURER said that having considered the priesthood in the light of the New Testament, and seen that it found no place in name, office, or qualification, and having shown that its hierarchy and lineage were equally discredited by apostolical authority and history, he would proceed to the examination of some of those functions which the Christian priesthood, falsely so called, assumed to possess the exclusive privilege of discharging. He should omit the sacrament of baptism partly because he had already devoted a treatise to it, and partly because the validity of the sacrament did not depend, in the Romish or English Church, on its administration by a priest. The case was, however, different with respect to the sacraments of the Eucharist and of Penance. According to sacerdotal conception, these could not be devolved. To the consideration of the priest as a sacrificer and confessor he should devote the five lectures that followed, believing that it was in this double function that the priest inflicted the most signal dishonour upon the character of God and the sufficiency of the Saviour's work, propagating an influence which had demoralised every people among whom it had had unrestricted sway. As the authority of the Scriptures was boldly alleged in support of these stupendous claims, he would examine carefully the nature of that authority. The chief advantage pleaded in favour of the Romish doctrine of Transubstantiation, and of the Lutheran and Ritualistic doctrine of Consubstantiation, was that they had for their warrant the literal rendering of our Saviour's language on the occasion of the institution of the Lord's Supper. Given the stupendous assumption that the transubstantiation had been effected, and no word could more emphatically express it than "This is my body"; but the principle of literal interpretation must be accepted only with very obvious and extensive

limitations. In whole departments of literature—poetry, for instance—a literal interpretation would create the greatest havoc. Would it be an exaggeration to say that the literal interpretation of the language of our Lord in the Gospels was the least capable of unfolding its meaning? Was there ever so large a proportion of instruction couched in language that absolutely demanded a figurative expression? What would become even of the Sermon on the Mount if every word was pressed to its literal signification? And was it not explicitly stated that the parable was the ordinary form of our Lord's teaching? While it was true that the literal rendering was the one most applicable to the writings of men avowedly narrating facts, or expounding a philosophy, it was inapt and worthless when it affected to deal with the language of One whose teaching was almost always of a metaphorical character. The Romish allegation, therefore, against the Protestant doctrine of the Eucharist, that it departed from the literal meaning, was a high testimony of its probability. The attempt to place the expression our Lord employed at the Last Supper in a category distinct from His other expressions, such as "I am the true vine," "I am the door," &c., as if, unlike the rest, it was intended to embody a literal fact was not only to assume the whole point in dispute, but to disregard the pervading spirit and form of our Saviour's ministry. But while the Romish and Ritualistic theories vaunted their adherence to the letter, they at the same time violated it. The charge against the Protestant opinion of our Lord's words, viz., that it shirked the literal meaning, recoiled with greater force upon those who made it; for the literal meaning the Protestants avowedly rejected, whilst the Sacramentarians inconsistently sacrificed it whilst they claimed to preserve it. The difference accordingly between the Tridentine exposition of the language in which the Saviour instituted the Supper, and others, was a difference not between the literal and the figurative, but between different forms of the figurative. The lecturer proceeded to maintain this point by a reference to St. Matthew's account of the Lord's Supper, in which occurs the words—"Take, eat, this is my body." The literal signification of a body was described by the lecturer, and then a reference was made to the catechism of the Council of Trent, in which it was difficult to say which was the more conspicuous—its adherence to the letter or its anxiety to explain it away. To an ordinary reader of this catechism, what was given with one hand was taken back with the other; and the analogy which this catechism adduced wholly failed to reach the point it was meant to sustain. Then to allege that what the apostles ate at the Lord's Supper was in a mysterious sense the real body of Christ was to surrender the whole question, and to confess that the literal sense of body must be relinquished. The Church of Rome seemed to be in a great perplexity as to the manner in which the doctrine of transubstantiation should be commended to the acceptance of mankind; for at one time it aimed to bring it as far as possible within the apprehension of reason, argument, and analogy, and at another, as if conscious of the utter miscarriage of this process, it appealed to a blind and unquestioning faith. It had, however, a final resource in the word *sacramentaliter*, which it used in every logical strait, as if the word did not conceal the mystery it was meant to elucidate. The Council of Trent, in trying to explain the mystery, curiously enough rejected one proposition because it was inconceivable, and accepted another, though equally inconceivable. The lecturer then proceeded to show the fallacy of the Romish arguments as founded on the construction of the language of our Lord and His Apostles, and touched upon some of the published opinions of the late Cardinal Wiseman on this point; and he added that he should be obliged to curtail in his delivery all he had to say owing to the obligation to confine the lecture within due limits. He then went on to say that Cardinal Manning had come to the rescue of his Church on the question of the "mutilated communion," though it was impossible to compliment either his logic or his temper in his recent controversy with Lord Redesdale. His answers to Lord Redesdale's questions revealed a greater anxiety for victory than truth. The cardinal's limitation of the sacrament would limit the obligations of all Christians, except the Apostles, to such injunctions as were specially addressed to them. There would really, according to the cardinal, be no obligation resting on the Church, in subsequent ages, to observe the service of the Eucharist. But the cardinal must face this dilemma—if, because our Saviour did not ordain that the sacrament should be received by all Christians in both kinds, it was to be inferred that the cup might be denied the laity, so also was it to be inferred on the same ground that "the bread" might be denied to the laity, and that the Sacrament might be abolished altogether. If the Sacrament was obligatory at all, it was obligatory as a whole, and if not obligatory as a whole it was not obligatory at all. But the cardinal's conclusion was wider still: the clergy were equally destitute of the Divine warrant, no word having been uttered at the original appointment of the feast which commanded its observance in future eyes either by priest or layman. It wore therefore the appearance of an unworthy subterfuge when, in order to shelter the Romish dogma and practice of a mutilated Sacrament, an inference was drawn from the silence of our Lord, which, if applied

with equal-handed fairness, annihilated the obligatory character of the whole ordinance. But one of Paul's precepts addressed to laymen was that after the bread had been eaten the cup should be taken and drunk. In a competition of authorities his eminence could not carry it over an inspired apostle, and, if he did, such claim would be steadfastly resisted. The lecturer then proceeded to show that the literal interpretation of the words was inconsistent with the plea of a miracle, usually urged in defence of transubstantiation; for no miracle that kept in view the primary object of a miracle could cover the stupendous changes which were alleged to follow the words of consecration. All the miracles appealed to the sense or senses of man. It was only in that way they could be apprehended by man. If they could not be apprehended by the senses they were not miracles to man. But to what sense did the supposed miracle, which changed the elements, appeal? In conclusion, Dr. Mellor said that to develop in detail all the absurdities involved in the doctrine of Transubstantiation would require a lengthy treatise. As a sample of hundreds more, they were required to believe that there could be accidents which were the accidents of nothing—that there could be substance without accidents—that there could be accidents which were exactly the same and yet accidents of substances wholly different. Aristotle affirmed that an accident could not exist except in its substance. Other philosophers concurred, and the Fathers declared that "accidents must inhere in substances." Yet we were required by Rome to believe that that which seemed one loaf of bread when held in the hands of the Saviour, was his own one and only body, and it became, when broken in each of its separate parts, the same one and only body, so that each disciple partook of the whole, and that all partook of the same; we were required to believe that the part is equal to the whole, and that the body of the Saviour in heaven has not the properties of bread, and that the body of the Saviour on the altar has the properties of bread, and that these two bodies with different properties are one and the same; we were required to believe that this body had no definite dimensions inasmuch as it was in every wafer and also in each of its separate particles, and that it had definite dimensions and sat at the right hand of God; we were required to believe that every communicant of the Church of Rome had eaten the body and blood of Christ whole and entire at every Sacrament of the Eucharist, and that if he had consumed a hundred hosts he had but partaken of one whole Christ in all, and yet had partaken of one at each separate communion; and we were required to believe that one substance was converted into another, which co-existed with it, and yet was distinct from it. Those and a thousand other contradictions they were required to believe if they would accept the doctrine of Transubstantiation. There was no one error, declared the lecturer, which had ever given birth to a more revolting brood of absurdities by which reason and Scripture had been alike outraged and dishonoured, but which would some day contribute to the overthrow of that system of spiritual and ecclesiastical despotism which for so many centuries had overshadowed and blighted some of the fairest countries in the world.

The Rev. James Vincent Vincent, Dean of Bangor, also died on Wednesday evening. The Deanery is of the value of £700 per annum.

The Episcopal Bishop of Sydney has issued a pastoral forbidding his clergy to preach in churches belonging to other denominations.

Bishop Thornton, in opening the Episcopal Church Assembly at Ballarat, requested not to be addressed as "Lord," but "Bishop," or "President."

The Rev. William Conway, Canon of Westminster and Rector of St. Margaret's, Westminster, died on Wednesday morning. The canonry was worth £2,000 per annum.

The Rev. E. A. Hildyard, rector of St. Lawrence, Norwich, has been appointed to Christ Church, Bridge-hill, Derbyshire. Mr. Hildyard has been known in Norwich as a pronounced Ritualist, but of late years his proceedings have attracted comparatively little attention. He has announced that in his new cure he proposes to conduct Divine service without reference to the Public Worship Regulation Act.

PUNISHMENT AFTER DEATH.—The *Watchman*, a New England journal, tells a story of a man in Illinois who, having killed a fierce dog, was found beating its body, and exclaiming, "I'll teach him there's punishment after death!" "As unreasonable," says the American editor, "as passionate, as absurd, is the conduct of the English Episcopal clergy towards the members of other communions than their own, in their oversight of the parochial burial-yards."

AN ANTI-RITUALIST MEETING.—A crowded meeting, convened under the auspices of the Church Association, was held in the Town Hall, Woolwich, on Thursday night, on the occasion of a lecture being delivered by the Rev. G. B. Concanon, M.A., entitled, "Shall we go back to Rome?" The chair was occupied by Admiral Robertson, J.P., who designated Ritualists as "mutineers," which was the signal for immense opposition from the further end of the hall. In the course of the lecturer's address the Rev. Hugh R. Baker, of St. Michael and All Angels, Woolwich, rose to speak, and was assailed with mingled cheers and hisses,

accompanied by cries of "Father Baker." Mr. Baker maintained, as a Ritualist, that they would not go back to Rome, neither did they wish to keep the Bible from the people. (Cries of "Put your candles out, then.") His candles were not alight. He asserted that Mr. Concanon had spoken very harshly and unjustly of his brethren. (Cries of "No, no," &c.) A proposition was made for the Hon. and Rev. Adelbert Anson, rector of Woolwich, to speak, but was not accepted by the chairman, the chairman alluding to Mr. Anson as the "prompter" of Mr. Baker, which created renewed uproar, in which a well-known Roman Catholic named Brady mounted the platform, but could not obtain a hearing, and the meeting broke up in confusion.

FREE SPEECH AT WIGAN.—On Monday a deputation from the Wigan Liberal Club waited upon the Wigan borough magistrates, to ask them to consider what steps should be taken to preserve order at a meeting to be held in that town in favour of the disestablishment of the English Church. The Rev. R. Lambert said that at a recent meeting there was considerable rioting and fighting, and as it was proposed to hold another meeting, they wished to know if the bench could not take some steps to protect them against a repetition of the disturbance. Great damage was done at the other meeting, and as they took the hall and paid for it, he thought they had some claim to be protected. Mr. J. Johnson, J.P., said if a policeman were stationed at each door, to prevent the rioters from entering, he thought it would be sufficient, as the rioters consisted principally of lads, who went there for the purpose of creating a disturbance. It was a disgrace to the town. Mr. J. Davies said he had not been to one disestablishment meeting at Wigan at which these disturbances had not arisen. Mr. Lambert called attention to a meeting at Liverpool, where the police were present, and a number of persons were taken into custody and bound over to keep the peace. The Magistrates' Clerk (Mr. Ellis) said there was no doubt it was very disgraceful that gentlemen could not meet together without being interrupted in the manner represented; but he did not see how the magistrates could interfere, unless the peace of the town was in danger. The Mayor: We shall simply instruct the police that in case of disturbance they shall hold themselves in readiness. —Mr. Ellis: Suppose any person is apprehended, the bench cannot act both as prosecutors and judges. —Mr. Johnson: We do not ask that. Mr. Ellis: I think the application ought to be made to the Chief Constable, when no doubt it will receive every attention. —The deputation then thanked the magistrates, and withdrew.

A CLERICAL MANUAL ON READING.—We have been requested to insert the following correspondence:—

To the Right Hon. W. E. Gladstone, M.P.
Berkhamstead, March 21, 1875.

Dear Sir,—*Propos* to your letter to "One from the Plough," "allow me to call your attention to the following extract from the eighteenth edition of "The Manual," published by Masters and Co., a book I find distributed among the young persons recently confirmed here by the bishop. For the sake of fairness I give the whole:—

"ON READING.—A poor man has not much time for reading, and therefore it is necessary to spend that little well; neither is he the best judge of what is true or false, or of what is good or bad for him. The poor, therefore, should never buy the tracts and cheap prints and songs which are hawked about. One-half of them is bad, and the other half useless. Nor should the poor man read newspapers, which will only trouble and deceive him, unless there is some great news, like a battle, or a shipwreck, or a fire. Most of the newspapers found at public-houses are very wicked and mischievous; but those who read this book will not be found there. The poor man's books are his Bible and Prayer-book, and if he can get them, Nelson's 'Facts and Festivals,' the 'Imitation of Christ,' and such others as the clergyman of the parish may lend or give. The poor man has not much leisure, let him then lay out his little well upon that which will help him through his trials and temptations here, and fit him to dwell with God in heaven."

I cannot conceive how the clergy who distribute such books as "The Manual" can be respected. I am a political Dissenter, but should regret to see harm befall the Church, and appeal to you as a patriot and a Christian man whether disestablishment would not be its best friend.—I am, dear Sir, yours faithfully,

G. LOOSLEY, Secretary of Berkhamstead Working Men's Club.

Mr. Gladstone replied:—

Sir,—I disapprove decidedly of the extract you have sent me in more respects than one; but I am not aware that any one is responsible for that extract, except the author and such as may use it. I had never before heard of its existence.

Your obedient and faithful servant,
W. E. GLADSTONE.

Mr. G. Loosley, Berkhamstead.

DINNER TO MESSRS. DALE AND ROGERS.—In recognition of the valuable services which Messrs. Dale and Rogers have recently rendered to the cause of disestablishment, they were invited to meet the Executive Committee of the Liberation Society and a few other friends to a dinner at the Albion Hotel, Aldersgate-street, on Wednesday evening last. As it was not intended to give it the character of a public event, the number of guests was limited to fifty, and we are of course unable to give more than a brief notice of the proceedings. Besides the members of the London Committee there were present the following among other friends:—Mr. Richard, M.P., Mr. Wm. Edwards,

Mr. Jas. Spicer, Dr. Mullens, Rev. W. Braden, Mr. Henry Spicer, jun.; Mr. Henry Lee, of Manchester; Dr. Mellor, of Halifax; Mr. E. S. Robinson, of Bristol; Mr. Grimwade, of Ipswich; Mr. R. Pullar, of Perth; Mr. James Clarke, Mr. Thomas Scrutton, Mr. Chatfield Clarke, Dr. Kennedy, Dr. Underhill, Mr. Albert Spicer, Mr. G. F. White, Rev. A. Hannay; Mr. George Baines, of Leicester; Mr. Peter Bayne, Mr. Travers Buxton, &c. Mr. Miall, Mr. A. Illingworth, and Mr. Hill, M.P., who had been expected, were prevented attending. It was stated that letters expressing the great regret of the writers at their inability to be present had been received from Mr. Leatham, M.P., Mr. W. McArthur, M.P., Mr. Hugh Mason, Dr. Allon, Mr. Tillett, the Rev. Charles Williams, the Rev. H. W. Crosskey, the Rev. John Bond, Mr. Chamberlain (the Mayor of Birmingham), Mr. James Heywood, F.R.S., Dr. Moffat, Dr. Raleigh, Mr. S. R. Pattison, and others. Extracts from some of their letters were read, and these warmly eulogised Messrs. Dale and Rogers for the signal service which they had, by their addresses, rendered to the cause of Disestablishment. Mr. Henry R. Ellington, the London Treasurer of the Liberation Society, presided. After the cloth had been removed, the usual loyal toasts were given, a verse of the National Anthem was sung, and then the Chairman gave, in the form of a sentiment, the toast of the evening: "Our honoured guests: may they have strength to render yet further service to our cause, and live to witness its success," which was received with much enthusiasm, all the company rising. This was introduced in a suitable speech by the Chairman, who, in the course of his remarks, spoke of their gratitude to Messrs. Dale and Rogers as a lively sense of favours to come. Mr. Richard, M.P., and Mr. Henry Lee, who supported the sentiment, referred to the many indications of the deep and wide impression produced by the addresses of their honoured guests, in the large towns where meetings had been held, and to the great stimulus they had given to the disestablishment cause. Messrs. Dale and Rogers, having responded at some length, and amid cordial demonstrations of approval, Mr. Dale proposed, as a further sentiment, the "Liberation Society," coupling with it the name of Mr. Carvell Williams, the secretary. The references of Mr. Dale to the value of the work carried on by the Society, its business-like arrangements, and widening sphere of activity, met with a very hearty response. Mr. Williams, who was received with cordial cheers, in his reply, referred to the fact that Mr. Miall was now the only London member who was on the committee when he (Mr. W.) became secretary to the society. Mr. Rogers then proposed the "Society's Agents," coupling with it the name of Mr. H. S. Skeats, who briefly responded. The Hon. Lyulph Stanley proposed the "Visitors," which was acknowledged by the Rev. Dr. Kennedy and Mr. Wright. The health of the Chairman, proposed by Mr. E. S. Robinson, of Bristol, brought to a close a meeting which must have been deeply gratifying to the chief guests of the evening, as well as agreeable to all present.

Religious and Denominational News.

The English Presbyterian Church has lately started a Sustentation Fund. Their last quarterly dividend is at the rate of 200*l.* a year.

The Rev. Robert Spears has resigned the secretariat of the British and Foreign Unitarian Association, in consequence of the resolutions that were adopted at the general meeting, of which we recently gave an account.

The Rev. Dr. Stoughton, of London, preached two excellent sermons at Victoria-street Congregational Church, Derby, on Sunday, March 26th, in connection with recent church improvements. The collections and the subscriptions met the entire cost of the alterations.

THE WESLEYAN METHODISTS.—The Rev. John Rattenbury has been very successful in his efforts to raise a sum of money for the fund to assist Aged and Disabled Ministers and Ministers' Widows. About 60,000*l.* has been promised.

TOTTENHAM.—The Edmonton and Tottenham Congregational Church annual meeting was held on Wednesday, the 15th inst. A most encouraging report was read. During the year eighty-five additions had been made to the church, making the number of members 439. Many applicants for sittings are waiting to be supplied, their applications only being met by removals. The total income for the year reaches about 1400*l.* The pastor is the Rev. William Scott, who has just entered upon the third year of his pastorate.

CHRISTIAN COLPORTAGE.—The second annual meeting of the Christian Colportage Association for England, the object of which is to counteract the evil influence of pernicious literature by selling from house to house works and periodicals of a pure Christian character, has been held at Richmond-terrace, Whitehall, under the presidency of the Earl of Shaftesbury. During the past year there were sold by this agency 5,712 copies of the Scriptures, 76,000 books, and 45,000 periodicals, of which more than nine-tenths had been sold to people of the labouring classes.

MR. SPURGEON AND HIS CONGREGATION.—At the morning service at the Tabernacle on Sunday, Mr. Spurgeon said the seat-holders would observe that the tickets of the new quarter had a notice printed on them that they were not available for a certain

evening. The reason of this was that he was determined to have one service of his own every quarter for the future. That one service would be for those who were not in the habit of attending at the Tabernacle, and he hoped all the seat-holders would stay away from it. Let them on that occasion go elsewhere, and if they got more good at any other place let them continue to go to it. As there were some persons who would grumble at any mortal thing, he had had the notification printed on the ticket, so that the seat-holders might see that it was in the contract, and when they paid their money might know what was what.

REDHILL, SURREY.—The Rev. W. P. Dothie, M.A., having resigned his pastorate of the church at Redhill, a meeting was held in the British Schoolrooms adjoining the Congregational Church, on Friday evening, the 24th March, to present him with a testimonial on the occasion of his departure. The Rev. G. J. Adeney, of Reigate, presided, and there was a large attendance of subscribers and friends. After singing and prayer, the chairman expressed his regret at the occasion of the meeting, and bore testimony to the unbroken cordiality and friendship which had subsisted between Mr. Dothie and himself during the fourteen years of Mr. Dothie's pastorate at Redhill. Mr. Benham then read an address referring to the regret which was felt at Mr. Dothie's removal, the gratifying fact that persons of all shades of Christian belief had cheerfully joined in the subscription, the almost unbroken harmony which had reigned in the church, and the satisfaction which Mr. Dothie and his church had in the fact that no disagreement or disruption had occasioned the resignation, and that no jarring or discordant element existed to neutralise or mar their feelings of mutual esteem and regard. In the name of the subscribers, Mr. Benham then handed to Mr. Dothie a 100*l.* note. Mr. Benham supplemented the address by some cordial remarks in the same strain, after which Mr. Fowle, one of the deacons, and Mr. Webb, a member of the Church of England, spoke, each referring in strong terms to the peace and goodwill which always characterised Mr. Dothie's relations with all with whom he had intercourse, whether belonging to his own people or not. Mr. Dothie acknowledged the gift in suitable terms and with much feeling, expressing his regret at leaving, and stating that his resignation had been exclusively his own act, after much prayerful consideration. After some concluding remarks by the chairman, the meeting terminated with singing and prayer.

NEW HALL AND SCHOOLS FOR BETHNAL-GREEN.—On Thursday afternoon the foundation-stone of a new hall and schools was laid by Mr. S. Morley, M.P., in connection with the Victoria-park Congregational Church, which was built about seven years ago, being one of the largest places of worship connected with the Congregational denomination, and has proved in all respects a very satisfactory addition to the roll of its edifices. There is at present no public hall worthy of the name within the populous area of Bethnal-green. The building inaugurated on Thursday, amid numerous flags flying and in the presence of a large number of inhabitants of the district, will be altogether eighty feet long and fifty-two feet wide, and is estimated to cost 6,000*l.* The hall will seat 1,200 adults, and the school accommodation will be sufficient for 1000 children; the schoolroom being divided into classes. Ample provision is made also for meetings of the club, benefit, and trade societies of the neighbourhood, which have at present no place to assemble in except a public-house. The new hall will be at the side of the Congregational Church, in the Approach-road, near the entrance from that road to the Victoria-park, and on the line of the main route from Bethnal-green to Whitechapel. The style of architecture is what is generally known as the Lombardic, which is that also of the adjacent church, the architect being Mr. Woodman, of Norwood. Among those present at Thursday's ceremony were the minister of the church, the Rev. R. H. Lovell, the Rev. Dr. Kennedy, the Rev. J. de Kewer Williams, Professor McAll, Mr. Spong, Mr. J. D. Link, &c. After a hymn had been sung, and the Rev. de Kewer Williams had offered prayers, Mr. Morley laid the foundation-stone, the completion of his task being the signal for loud cheers. The hon. gentleman then briefly addressed the assembly. After mentioning the marked success which had attended the church itself since he laid its foundation-stone about seven years ago, he expressed his interest in the secular aspect and objects of the building about to be erected, and spoke of the great need on the part of the people of such sympathy and benefits as would there be afforded, adding that he believed that if the Christian Church were really acquainted with the condition of the people, there would be restless activity to find out what could be done to elevate it. He then alluded to the fact of weekly visits being paid by eighty members of the congregation to 2,000 families in that district, and pointed out the great value of such an agency. He also spoke of the benefits conferred on the poor by means of temperance associations, mothers' meetings, Bands of Hope, rational entertainments, and the cultivation of music, observing that he wanted to hear music in the dwellings of the English poor as it was to be heard, including good part singing, in many of the cottages in Germany. Another hymn was afterwards sung, and then the ceremony terminated. A meeting, preceded by tea, was held in the evening, in the church, and appropriate addresses were delivered. It appears that in the six years and nine

months which have elapsed since the Victoria-park Congregational Church was opened, 13,046L. has been contributed for Church purposes.

NEW AMERICAN CHURCH IN ROME.—The new American Church, built in the Via Nazionale, Rome, and dedicated to St. Paul, was consecrated on Saturday by Dr. Littlejohn, Bishop of Long Island, assisted by the Bishops of Peterborough, Gibraltar, Down, and Connor, and Nebraska, the Rev. Dr. Hevin, Chaplain of the American Congregation; the Rev. Mr. Wasse, Chaplain of the English Congregation; the Rev. Lord Plunket, and a large number of minor clergy. The bishops and the clergy went in procession along the Via Nazionale amid an immense crowd assembled to witness this unusual sight. At the door of the church they were met by the churchwardens and vestrymen, one of whom read the instrument of donation, declaring the church to be free from debt and requesting consecration. The bishops and clergy then advanced up the nave, the choristers singing an antiphon from Psalm xxiv., "The earth is the Lord's," and having taken their respective places, the sentence of consecration was read by the Rev. Dr. Potter, Secretary to the United States' House of Bishops, which was afterwards laid upon the altar by the Bishop of Long Island. The full choral service and anthem, conducted under the direction of Dr. Monk, of York Cathedral, were sung by a large choir, composed of ladies and gentlemen of the English and American congregations. The prayers were read by Dr. Hevin and the Rev. Somerset Burtchael, the First Lesson by Dr. Potter, the Second Lesson by the Rev. Lord Plunket, the Commandments by the Bishop of Down and Connor, the Epistle by the Rev. Mr. Wasse, and the Gospel by the Bishop of Peterborough. The sermon was preached by the Bishop of Long Island from the 7th verse of the 1st chapter of the Epistle to the Romans. The church was densely crowded by the *élite* of the English and American society in Rome. The English Ambassador and Ambassador, the United States Minister, with the Secretaries of both Legations, were present, and also many members of the Roman and Italian nobility and many senators and deputies. On Sunday the Bishop of Peterborough preached to a considerable congregation. His lordship's text was taken from Ephesians vi. 19, 20. In a very eloquent discourse, he skilfully contrasted the difficulties encountered by the apostle in preaching alike to Jew and Gentile with those that beset Christ's ministers in the present day. During the week sermons were to be preached by the Bishop of Gibraltar, Lord Plunket, the Rev. Dr. H. C. Potter, Bishop Hare, and the Rev. Stopford Brooke. The new church has been erected at the cost of 700,000 francs (28,000L.). It was designed by Mr. Street, and is in course of completion by Roman architects and decorators. The Gothic exterior is highly effective. The interior, which seats about seven hundred persons, will present an imposing appearance when the stained glass windows and ornamentation of the choir are finished. The proceedings closed with much effect.

SUNDAY SCHOOL UNION.—A conference of ministers and laymen was held on Thursday in the lecture-hall of the Sunday-school Union, 56, Old Bailey, having for its object the discussion of the best means for making Sunday-school teaching more practical and effective. There was a fair attendance, and the chair was occupied by Mr. Henry Lee, president. The chairman, in opening the proceedings, commented upon the usefulness of Sunday-schools, and remarked that they were now more than ever necessary, in consequence of the adoption of the school board system by the country. The discussion was commenced by the Rev. L. Bevan, who proceeded to consider the following question:—"How may members of Christian Churches be induced to take a more lively interest in Sunday-school operations, and especially to render practical aid in the work of instruction?" In the course of a speech of some length he advocated the use of more stringency in the selection and appointment of teachers, and suggested that more special recognition should be given to the children in the public services of the church. There was very little for their children in their services, and a good many things in them were not even suitable to adults. They offered prayers in which sometimes the aged could not very well join, and he did not see, therefore, how the young could be expected to do so. At the conclusion of Mr. Bevan's remarks the discussion was continued by the Rev. Dr. Brown (Cheltenham), Mr. Clements, Mr. Jones, Mr. Blake, M.P., Mr. M'Arthur, M.P. (Leicester), the Rev. R. A. Bertram, Mr. Albert Spicer, and others. The second subject set down for consideration was brought forward by Mr. William H. Groser. It was, "By what means may teachers be instructed and stimulated, both before and after entering on the duties of their office, so that the standard of efficiency may be permanently raised." He pointed out the importance of having the teachers properly trained for the work which had to be done, and said that the Union sought in many ways to stimulate and encourage the private study of the Sunday-school teacher. After quoting some figures showing the number of entries for the examinations of teachers, he stated that about 80 per cent. of their teachers had been formerly scholars, and concluded by saying that the committee of the Union recommended that there should be a preparation class for teachers in every school, meeting weekly throughout the winter months, a training class to give instruction, and a class in connection with each

school, conducted, if possible, by the pastor, for training senior scholars for the work of Sunday-school teaching. In the discussion which followed several gentlemen took part. Sir Charles Reed said that they must press home the point about the necessity of examination. That would bring out the poverty of teaching and also the power of teaching. If they brought everything to the test which was now being applied to everything—the test of examination—they would then be aware where their weak points were. If their teaching was worth anything—and he thought they were now all disposed to take a higher view of Sunday-school teaching—it was worth an examination. He should very strongly urge upon their teachers all over the country that they should follow up steadily that plan. The third and final question dwelt upon by the conference was, "What plans appear best adapted to retain young people under Christian influence, so as to gather them into Christian fellowship and nurture them in Christian life?" The Rev. J. Edmond, D.D., who brought the subject before the meeting, said the church must throw itself heart and soul into the matter, which had for its object the benefit of the whole community of Christ. In the discussion which followed, the Rev. C. Kelly, Dr. Angus, and many others took part. During the course of the day the members dined together, both dinner and tea being provided for them in the library.

Correspondence.

BROAD CHURCHISM.—(Continued.)

X.

To the Editor of the Nonconformist.

SIR,—I am ever more and more convinced that if we can only get thoughtful and intellectual Englishmen to look at the question in its bearings upon morality, the battle of disestablishment will be virtually won. But we must not do as it is evident Mr. Gladstone does—judge and decide the matter by a consideration of the social virtues of the clergy. We must consider, rather, whether or not the knowledge which is becoming universally diffused through the length and breadth of the English nation, that the clergy, as a body, are not faithful to their solemn pledges and declarations, is calculated to promote and further a high and self-sacrificing regard for the sanctity and honour of a man's word, be it spoken or be it written.

It is, of course, easy for Mr. Gladstone to say, in reply to Mr. Mitchell, that "the civil endowments and status of the Church are not unfavourable to the effective maintenance and propagation of the Christian faith. The expression "Christian faith," is a comprehensive one, and it means different things in the mouths of different speakers. I do not of course know the exact sense in which Mr. Gladstone uses the expression, but I should think that under it he must have meant to include a regard for the sanctity of a man's word. What then I wish to ask Mr. Gladstone is, having regard to the way in which all those parties who make up the English priesthood, the high, the low, and the broad, publicly speak of certain portions of the Anglican formularies, each party virtually, and sometimes avowedly, repudiating some portions of them, can he really maintain that the spectacle is an edifying one, or that the masses of mankind are likely to be led by it to believe in the paramount dignity and importance of truth?

Why should not Mr. Gladstone address himself to the consideration of the arguments which the advocates of disestablishment bring forward, and answer them, if he finds himself able to do so? I know that if I were to address a letter to Mr. Gladstone personally upon the question, I should receive the most courteous of answers from him, and I might afterwards publish the answer in the newspapers. But I do not wish to do this, simply because my personality is not of the slightest importance, or significance in this regard. But I should be glad to see some attempt on Mr. Gladstone's part to show that the action of the various sections of the clergy of the English Establishment is consistent with a high and chivalrous and self-sacrificing regard for truth. No panegyric upon the social virtues and goodness and amiability of the clergy, of which not even Mr. Gladstone can have a higher sense than I have, can ever supply the lack of devotion to truth and plighted word and troth.

Poor Mr. Mitchell damaged a glorious cause, and gave Mr. Gladstone an easy victory by implying what is notoriously and ridiculously untrue, that the clergy as a body, or, save an infinitesimal portion of their whole number, are "tyrants of the worst class—cruel, hypocritical, selfish, and empty-headed." I who know the clergy so well, being a clergyman myself, should enjoy this with infinite amusement, and relish, did I not know the

incalculable harm which bad arguments always do to a good cause in England. Therefore I cannot laugh. But surely Mr. Gladstone may find arguments a little more worthy of his steel than those of Mr. Mitchell against the principle of an Established Church in the England of to-day. I say arguments, for I think the more these questions can be discussed, simply with reference to impersonal abstractions, the better. Of course this cannot always be done. In dealing with the utterances in public of eminent public characters, and criticising those utterances, it is necessary to make use of the names of individuals. But I can say most truly and sincerely that if it were possible, it would be vastly more agreeable to my own feelings, to treat every question as it arises, just as I would some abstract, logical, or mathematical proposition—if I could throw everything into the form of "Wherefore A. B. is equal to C. D. *Quod erat demonstrandum.*" Or, "Wherefore C. D. is the same as E. F. *Quod est absurdum.*" But this is impossible.

What I said in my last about the Archbishop of Canterbury is a case in point. I have invited "A Broad Churchman" to deal with the question. I now invite Mr. Gladstone. I do not think it will do any harm for various intellects to grapple with it. And I have no fear that the intellect of even a Sir Isaac Newton would find it the easiest of problems to demonstrate that His Grace of Canterbury's words about the Athanasian Creed are likely to make Mr. George Mitchell and the 20,000 agricultural labourers who are going to assemble in the old Roman Amphitheatre, feel that his grace has an overwhelming and foolishly scrupulous sensitiveness to the obligations imposed upon him by the declarations in virtue of which he enjoys 15,000L. a year and a number of beautiful manors and palaces.

I must confess I feel this argument very strongly indeed. The more I study it, and reflect upon it, the more strongly I feel it. I have long seen and felt that the clergy of the Establishment were open to such a charge; but it was not until I began to write in your columns that I felt it with the overpowering and overwhelming force that I do now.

There is an article of commerce not yet legitimatised, but one, indeed, against whose very existence considerable efforts of legislation have recently been directed. This article of necessary domestic use in its pure and unadulterated condition is called milk. What may be the proper literary appellation for the diluted and enfeebled form of it when it has been commingled with a certain percentage of water I do not know. I only gather from my perusal of the newspapers that it is popularly designated *simpson*. However, this is of no great importance. But what is of importance is that this healthy, if not exhilarating and invigorating beverage of milk-and-water is not only forbidden by our British Legislature as an article of legitimate commerce, but that every attempt to engage in the traffic of it is put down with a high hand by the magistracy, and punished by fine and imprisonment. I have tried to go as deeply as my mental powers will allow me into the reason of the stern repression by the law of what is at first sight so innocent a combination of two of the most wholesome things known to mankind—pure milk and pure water. The only reason which I have been able to discover is that *simpson*—I use the term merely for the sake of brevity—cannot be allowed to be sold, because it professes to be one thing when it is, in reality, something else. Our British Legislature is laudably anxious that the British citizen should not pay for milk, and be put off with *simpson* in lieu of it.

Now let me apply this in a little parable to spiritual food—the nutriment in fact provided for the British citizen and ratepayer by the Established Church of England. And let me call the Athanasian Creed, milk, or sound doctrine, the *λογικὸν ἔσθιον γάλα* of Saint Peter's Epistle. As things are at present, the English people, including Mr. Mitchell's 20,000 labourers, and the milk-sellers of the metropolis pay very handsomely for being fed with this pure and unadulterated milk of the word in the shape of the Athanasian Creed. His Grace of Canterbury receives £15,000 a-year for supplying it in an undiluted form. But does he do so? I say most emphatically, no. At the very best he gives it in a highly diluted condition. For surely, when the clerical head of the Anglican Establishment states publicly that he does not believe in the Athanasian Creed in its natural sense, it is the same thing as saying that, in his opinion, it is untrue in its natural sense, and, therefore, need not, and, in fact, ought not, to be believed. Yet he was, at the very moment he said the words in Convocation, being

paid by the English people for declaring "that Athanasius' Creed was thoroughly to be believed." I say then that his grace does not supply what he promised he would supply. And as my wish is always to speak with perfect mildness and gentleness, I call this nothing worse than giving the English people *simpson*, after having stipulated, and after having been paid to supply them with milk.

Now Mr. Gladstone is so good and honourable that I have not the slightest doubt but he has persuaded himself that the present status of the English Establishment is "favourable to the effective maintenance and propagation of the Christian faith." I wish I could see some arguments from Mr. Gladstone tending to show that the state of things I have, I hope, not unfairly tried to criticise is favourable to the effective maintenance and propagation of a love of honour and truth. I fancy I know a little of the mind and character of Mr. Gladstone, and of his own chivalrous devotion to whatever he is persuaded is the truth. And I have the strongest feeling that, however Mr. Gladstone might chivalrously defend another—such as his Grace of Canterbury, for instance—yet, if it came to a personal question, he would cut off his right hand rather than, with that right hand, write one day, "Athanasius' Creed is thoroughly to be received and believed," and say with his lips the day after that "he did not believe in Athanasius' Creed." I will conclude this letter with an expression of deep sympathy for the milk-dealers of London.

A HIGH-CHURCH RECTOR.

A SECTARIAN SCHOOL BOARD.

To the Editor of the Nonconformist.

SIR,—The School Board Chronicle of March 25 contains the following advertisement:—

Burston-with-Shimpling School Board.—The board require the services of a certificated mistress. Salary, 60*l.* per annum, with furnished lodgings till the new schoolhouse is ready, with 5*l.* in addition if the mistress will take charge of the Sunday-school and occasionally play the organ in church. Application, with testimonials, to be made to the Rev. H. T. Frere, Burston Rectory, Diss, Norfolk.

Nothing could more clearly show how bent are the clerical party in the country on violating the spirit, even though they may adhere to the letter, of the Education Act. This Burston-with-Shimpling School Board evidently regards itself as an appendage to the Church Establishment; and so undertakes to arrange for the conduct of the Church Sunday-school, and for the organ-playing in the church, as though these were as much within its functions as the management of the day-school, and the provision of copybooks and slates. And, for anything which appears to the contrary, it is prepared to pay 5*l.* a year out of the school funds, to help the Rector of Burston to meet expenses for which Church-rates are no longer available.

The Education Department, if appealed to, will probably reply, as they have done before, that they have no power to restrain the action of school boards in such matters—a reply which, if well founded, renders it necessary that the next Education Act Amendment Bill should contain some stringent provisions to restrain the sectarianism which, in country districts, is becoming more and more characteristic of school board management.

Yours truly,

J. CARVELL WILLIAMS.

Serjeant's-inn, March 28.

DEACONS.

To the Editor of the Nonconformist.

SIR,—In your report of Dr. Mellor's last lecture on Sacerdotalism, the Doctor is made to say, "As to the order of deacons, he saw no further record of it than that in Acts of the Apostles, where their duties were defined." Presuming that the reference is to Acts vi., I would remark, the popular notion which is here apparently endorsed that the seven were, technically speaking, deacons, has always appeared to me to be the merest piece of assumption, and, further, I suggest that Acts xi. 30 affords a strong presumption that "the seven" were recognised officially in the church not as deacons but as elders.

The lecturer further adds, "They (deacons) were allowed to preach." With what theory of the calling of a Christian man, I would ask, does this expression harmonise?

Yours truly,

Melbourne, March 24.

A DEACON.

THE "CHURCH DEFENCE INSTITUTION," AND WHO SUPPORTS IT.

To the Editor of the Nonconformist.

SIR,—It is not unusual to find the Church papers assuring the public that the "Establishment" is

dear to the hearts of the people, and that a strong feeling prevails, and is growing, even amongst Dissenters, antagonistic to disestablishment and disendowment. In order to test the correctness of these statements, I have looked over the subscription lists given in the *National Church* and in the *Liberator*, the monthly organs of the "Church Defence Institution" and the "Liberation Society" respectively. A comparison of these lists clearly indicates the direction in which the sympathies of the people are tending; and also tells tales as to the sources from whence "Church defence" funds come, as well as of the means and agencies by which these funds are obtained.

I have before me a few odd numbers of the *National Church*, from which I learn that by far the larger proportion of the not very large fund subscribed for Church defence is collected, remitted, or given, by clergymen themselves. Whole pages are filled with small sums of from three shillings to twenty pounds, being the amounts collected in cathedrals and parish churches, and forwarded by the State clerics.

On many pages of general subscriptions half the names are those of clergymen, and, in general cases, amounts remitted from rural deaneries consist of the gifts of clergymen only, their names standing in heroic array, shoulder to shoulder, in defence of . . . religion and the Church! The current March issue of the Church Defence Institution paper gives, perhaps, a somewhat more favourable aspect of the elements forming that organisation; therefore I take that as a sample, and find as follows:—

Subscribers and donors whose names are given	404
Of these nearly half are clergymen, namely	183
Total amount for the month reported with names of subscribers . . .	£425
This amount is made up as follows:—	
From six noblemen and right honourables	£144
From clergymen	123
From laymen and ladies	158
	£425

From this it becomes apparent that two-thirds of the total subscribed came from the pockets of noblemen and clergymen; the former, probably, holding *patronage* in the Church, and the latter holding *livings*. Might not the institution be appropriately rechristened, and in future be called "The Licensed Clergymen's Incomes Protection Society?"

If subscription lists and money-giving be taken as the test of national zeal, and if the amount given and the persons who give it be taken as an indication of popular feeling, then the conclusion is inevitable that "the Church Defence Association" is indeed a very small matter, greatly in need of friendly help! If the above-mentioned average holds all through the year's subscription receipts, it will follow that of the income (4,400*l.*), of the Church Defence Institution for 1875 noblemen and clergymen contributed about 2,900*l.*, while the laity (and many of them with handles to their names), gave only about 1,500*l.*

A reference to the "Liberation Society's" records, will show that it is managed by laymen, that its funds are raised by laymen, that its support comes from the people of England, and that its income makes "The Church Defence Institution" appear, in public estimation, a very weak bantling indeed.

Your truly,

H. B. S. THOMPSON.

Newcastle, March 23, 1876.

THE EDUCATION CONTROVERSY.

To the Editor of the Nonconformist.

SIR,—Will you permit me to say, through the medium of your paper, that I shall be happy to forward copies of my pamphlet on "The Religious Difficulty in National Education," post free, to any minister or teacher, on receipt of cost price in stamps (six-pence). Copies for distribution may also be had at the same reduced rate.

I am, dear Mr. Editor,

Yours faithfully,

W. C. BARKER.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—Palatableness and the facility with which it is digested are the distinctive characteristics of Dr. de Jongh's Cod Liver Oil. Dr. Granville, F.R.S., author of "The Spas of Germany," writes:—"Dr. de Jongh's Light-Brown Cod Liver Oil does not cause the nausea and indigestion too often consequent on the administration of the Pale Oils. Being, moreover, much more palatable, Dr. Granville's patients have themselves expressed preference for Dr. de Jongh's Light-Brown Cod Liver Oil." Sold only in capsule Imperial Half-pints, 2*s.* 6*d.*; Pints, 4*s.* 9*d.*; Quarts, 9*s.*, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—(Advr.)

SKETCHES FROM THE GALLERY.

House of Commons, Tuesday Morning.

The House of Commons on Thursday night approached the third reading of the too familiar Royal Styles and Titles Bill with a strong disinclination to linger further round the apparently inevitable consummation. There was a general impression that there had been enough of futile talk, and that since it were to be done 'twere just as well 'twere done quickly. In this view none acquiesced more heartily than the Marquis of Hartington, who at no time has any superfluity of speech, and who, while to do him justice, he was in this particular case sturdily bent upon maintaining the principles of Liberalism, naturally enough felt a disinclination to act against the current feeling amongst his order. It had been arranged that Mr. Gladstone, who is not stinted in the matter of speech, and whose opposition to the bill has been absolutely uncompromising, should wind up the debate from the Opposition point of view, and that thereafter, and with such verbal protest, the third reading should pass without further division.

The lively interest of the situation was not improved by the interposition of Mr. Pease, who, rising before Mr. Gladstone, made what is his third speech on the topic, and what appeared to be a *réchauffé* of the second, which had been a repetition of the first. Fortunately Mr. Pease did not speak at any length, and Mr. Neville-Grenville was equally considerate. Mr. Neville-Grenville further earned distinction by actually promulgating a new idea at the tail end of a long series of debates. This distinguished Conservative and unimpeachable constitutional member, proposed nothing less than that the Royal Arms of England should, in this year of grace 1876, be remodelled with the view to the introduction of an Indian type, as a mark of the assumption by Her Majesty of the new title of Empress. What the new quartering was to consist of remains a moot point, private opinion in the House being equally balanced between an elephant saluting the Imperial Crown and a stuck pig *azure* with spear or. After this champion of the conservation of English traditions and customs, came Mr. Anderson, his customary imperturbability of manner ruffled by fierce indignation at the prospect of "this obnoxious, offensive, objectionable bill" leaving the House without "a parting kick." It was felt that Mr. Anderson had placed his finger on a real danger when he pointed out that, in spite of the Premier's pledges to the contrary, the action of "toadies, snobs, and sycophants," more particularly "municipal sycophants," would bring about the early use in England of the tawdry Imperial title. In fact, Mr. Anderson was able to cite a striking case in point, referring in plain terms to the Lord Mayor's recent attempt at a City dinner to "thrust down the throats of his guests"—as Mr. Anderson put it—the title of Empress. After this Mr. Gladstone, who had been waiting an opening, promptly took it, and in a quiet, temperate manner, not without solemnity, reviewed and restated the objections against the bill.

The prolonged cheering amid which Mr. Gladstone sat down was echoed from the Conservative benches as the Premier rose, and, with much of his former vigour, and all of his customary disingenuousness, proceeded to reply to Mr. Gladstone, and, as he fondly hoped, to wind up the debate. The first part of his speech was, if we accept his usual habit of colouring his adversary's statements and then answering them, clever and successful. But when he came to the main part of his prepared speech, criticism almost became hushed in amazement, that a man of his long experience, not to mention his unquestioned ability, could have permitted himself to indulge in such a farrago of "pernicious nonsense." Supposing he had been answering the Opposition on a controversy arising on a sewage bill, or on a point of order in the procedure of the House, it might have been forgiven to his peculiar temperament that he should have trifled with school books, and seriously appealed to almanacs. But in view of the question, which, as the concluding portion of his speech was directed to show, affected the stability of British Empire in India, the House with amazement beheld him produce from his Secretary of State's box a small school book in scarlet binding, and with a feeling not far remote from humiliation, heard his ill-timed jocosity on introducing his correspondence from the nursery. But this again was passable, or at least forgivable, by comparison with the blunder with which he fitly closed what he at the time expected would be his last speech on the Royal Style and Titles Bill. Only a few days earlier Mr. Lowe, speaking on the same subject had casually referred to the possibility

of England's some day losing India. That was a grave mistake, acknowledged not less on the Liberal side than on the Conservative. But it was Mr. Disraeli who of all men was most shocked at the indiscretion, and who gave expression to his indignation in the strongest terms. "Mr. Lowe," he said, "is the only right hon. gentleman in the House capable of such a thing." It seems, however, that Mr. Disraeli was wrong in this precise calculation. There was one other right hon. gentleman in the House equal to the enormity, and he, in effect, repeated the statement with the added aggravation of his position of First Minister of the Crown. "The frontiers of the Emperor of Russia are within a day's march of Her Majesty's dominions in Central Asia. The title of Emperor is made familiar throughout Asia by the subjects of the ruler of Russia [which, by the way, is not true, the ruler of Russia being usually called Czar], and to stop aggression and save India let us give the Queen the title of Empress." Mr. Lowe merely remarked on the possibility of India being some day lost to England. Mr. Disraeli, going a step further, not only acknowledges this possibility but deliberately devises a scheme for averting it, and the Ministerialists, who lustily cheered the Premier's denunciation of Mr. Lowe's unguarded expression, cheer more lustily still when Mr. Disraeli in his official position echoes it with special and grave additions of his own! Fortunately Mr. Cowen was at hand, and, breaking through the habit of reticence consonant with the character of a man who prefers work to words, delivered a speech that will be ever memorable in the annals of Parliament as demolishing at one honest blow the flimsy gilded structure which the practised hand of the Premier had built up. Mr. Lowe was moved by it to make one of his shortest and sharpest speeches; and the Opposition, thus led on, kicked over the traces, and carrying its leaders with it went into the division lobby, with the result of reducing the Ministerial majority by thirty. Nor is this all that appears to flow directly from the Premier's imprudent speech with Mr. Cowen's simple protest and Mr. Lowe's ungente glossary. Mr. Fawcett has undertaken to return to the charge in another form, and once more the House of Commons will have the opportunity of declaring its opinion on the Bill as it stands, with the advantage of the Premier's last speech. Mr. Fawcett's motion was to have come on next Friday; but last night it was made clear that there was no chance of its coming on early enough to be discussed, and so it was quietly postponed.

On Monday night some interesting information was given on various points before the business of the night was approached; amongst other things it being announced that the Budget will be brought in next Monday. The night was given up to discussion on the Merchant Shipping Bill, Mr. Plimsoll attempting to clear the way for the introduction of his clauses providing for compulsory survey by the Board of Trade. The amendment was opposed from the Treasury Bench with a unanimity not visible from any other part of the House; Liberals like Mr. Forster and Mr. Shaw-Lefevre opposing each other on one side, and Conservatives like Lord Elington and Mr. Gorst answering each other from the Conservative benches. On a division the amendment was negatived by 247 votes against 110. Progress was then reported, practically none having been made, though the Committee had sat for eight hours.

PARLIAMENTARY DEBATES.

In the House of Commons on Thursday, on the order for reading the Royal Titles Bill a third time, Mr. Pease made a final protest against the assumption by Her Majesty by the title of Empress of India. Mr. Neville-Grenville supported the bill. Mr. Anderson was of opinion that such an obnoxious, offensive, and objectionable measure ought not to leave the House without getting a parting kick. Mr. Mills entirely concurred in the opinion expressed in a petition which he had presented from his constituents in favour of the bill, that the title of Empress conveyed the correct idea of Her Majesty's relation to India—namely, a Sovereign of Sovereigns.

Mr. GLADSTONE, who could not bring himself to regard the measure as settled until it had obtained the assent of both branches of the Legislature, defended the Opposition from the charge of having made the question one of party, and added that the debates which had taken place had been most useful in eliciting progressive information from the Prime Minister with regard to the scope of the bill. The House now understood that it was intended the title should, as far as possible, be employed only as a local title. They had also obtained a most explicit declaration that the India referred to in the bill was in the view, not

only of the Government but of the Attorney-General, the same India and no other than that which was mentioned in the Act of 1858, transferring the government from the East India Company to the Crown. Therefore, no assumption of rights was contemplated. Those which had subsisted up to the present time would remain unchanged, and the only alteration would, in fact, be a change of name. In these respects the bill was made much more acceptable; but he could not say that all his objections were removed. For they still ran a serious risk as regarded the colonies, and if hereafter these complained of having been overlooked, he certainly should not know what answer to make. Again, although the Government intended to make use of the title as a local title, the more they reflected the more they must see that not only the redundancy of loyalty in individuals, but other causes quite independent of individual feeling, would render it extremely difficult to circumscribe the title. He doubted, indeed, if it could be circumscribed unless by a provision that it should never be used except by the local Government of India. Further, the having two signs manual by the same sovereign was an innovation which touched the Crown and its constitutional functions; and he feared that, as time went on, a great number of other difficulties would arise. In conclusion, Mr. Gladstone expressed a doubt whether if, instead of having Her Majesty on the throne, we had a king, and he one of the best kings that ever reigned, there would be found a Minister bold enough to lay such a proposal before Parliament.

Mr. DISRAELI, although he had no wish to discuss the accuracy of Mr. Gladstone's apology for the management of the Opposition in this business, was of opinion that even his unrivalled power of casuistry would not succeed in persuading the public mind that all the ebullition of party spirit was on the Ministerial side. So also he was willing to accept his explanation of the wholesale charge he had brought against the Ministerial side. If, however, Mr. Gladstone did not mean to impute a want of conscientious conviction to the Ministerialists, it was difficult to see what he did mean. Defending himself against the charge of undue reserve, he reminded the House that if he did not inform it on the first reading what title the Queen was to assume he had frankly stated the reason why, and as to the contention that prerogative and statute could not stand together, Mr. Disraeli remarked that this was a strange argument to come from a Minister who had gone to the Throne and brought out a royal warrant to complete the statute for abolishing purchase. Mr. Disraeli went on to state that the appeals to the Privy Council which came from the colonies would still be to the Queen in Council; there would be no difficulty about the sign manual, because that really was Victoria—although probably it would be Victoria R. et I. for India and Victoria R. for England—and he reminded the House that when our Kings were Kings of Hanover that was a title which was never used in this country. To Mr. Pease's assertion that the title of Empress was rejected by the country, Mr. Disraeli quoted a saying of the late Mr. Walter, the proprietor of the *Times*, who had told him that it was by the letter-bag that he learned the current opinion of the country. He read several letters which he himself had received, the gist of which was that while the House of Commons had been disputing over this title, it had all along been treated by the country as a settled matter. One was from a young lady, who pointed out that the Queen was described as Empress of India in her geography, which was now in its 89th edition; and the other was from a Nonconformist minister, who informed him that "Whitaker's Almanack" for several years had also so described Her Majesty. It could not, therefore, be pretended that this was a strange and novel change. In conclusion, Mr. Disraeli said that the conquest of Tartary by the Emperor of Russia was well known throughout India, and this assumption of the title of Empress of India would be received in a manner which could not be mistaken as a sign of our determination to maintain our Indian Empire.

Mr. COWEN (Newcastle) in an able speech, which was very favourably received, opposed the bill. He said that the speech they had just listened to from the Prime Minister was in some parts solemn, and in some parts frivolous. His remark as to the receipt of private letters, giving an indication of popular feeling, was, to say the least, somewhat unfortunate. He (Mr. Cowen) had some practical knowledge of the press of this country, and he could assure the right hon. gentleman that, whatever number of letters he had received with respect to this bill, there were daily newspapers published in England whose editors were throwing into the waste-basket from twenty to forty communications per day respecting this question, and four-fifths of them were in opposition to the bill. He was surprised that the Prime Minister should again attempt to draw an argument from such a poor precedent as that of Spenser's "Faerie Queen." Perhaps this was the first time that the most fanciful poem of one of our most fanciful poets should be made a serious argument for a grave constitutional change. Towards the conclusion of his speech, Mr. Cowen said the title of king was of purely Saxon origin. It was the name given by free peoples to their chief magistrates. The Monarchy of England rested, it is true, on hereditary descent; but at the same time

it was partly elective. The Parliament of England gave the Crown of these realms to the descendants of Sophia of Hanover, under specified restrictions and strongly guarded limitations. Ours was emphatically a limited monarchy, and the people shared with the monarch the rule of the nation. To fasten on to the Constitution a military and autocratic figurehead might not be contrary to the letter of the Act of Settlement, but it was certainly contrary to its spirit. (Cheers.) The right hon. gentleman opposite had told them that this was a question of sentiment. He at once, and frankly, admitted that it was. (Hear, hear.) Half of human life was made up of sentiment. Existence would be a dull, dreary drudgery unless it was illuminated by some ray of hope, and enlivened by some gleam of generous emotion. Men were much more easily moved by their feelings and sympathies than their convictions. They were much more earnestly roused to action by their passions and prejudices than by their interests. The men who were not conscious of this, and did not know that people were guided more by principles than selfishness in their mode of life, had only half learnt the art and the work of statesmanship. (Cheers.) One remark further he wished, with the permission of the House, to make. The right hon. gentleman the Prime Minister had told them that the throne of this country depended for its support on the spirit of the people. He quite agreed with that opinion. The monarchy did not rest on soldiers' bayonets or policeman's batons. It did not even depend on law, but on the good sense and right feeling of the people. While they recognised that fact, however, it was only right for them to recollect also that there was no fanatical belief in the abstract principles of monarchy in this country. (Hear, hear.) The doctrine of Divine right was killed on the scaffold with King Charles, and went out with the Commonwealth. The people of the country supported the monarchy because they knew, from experience, that they enjoyed, under its rule, as large an amount of well-ordered liberty as any other people in the world. The country under its guidance, has been prosperous, and the people comparatively contented and happy. But if there was any attempt to establish a species of socialistic empire, to drag into our Constitution the forms and principles of Imperialism, hon. gentlemen opposite would soon find that the superstition of royalty has no real hold on the people of this land. (Loud cheers.)

Mr. NEWDEGATE insisted that if this new title was to be assumed, at any rate the people of this country would be more reconciled to it when they knew that the House had made the bill a measure, not of the Ministry, but of its own. It was a misfortune that there should be a special title solely applicable to India, and while he believed that the discussion of the question in the House had enlightened the public mind, he should have been glad if Her Majesty had been content with the title of Sovereign of India, for the name of sovereign expressed excellence, and in that sense was peculiarly appropriate to our Queen. (Cheers.)

Mr. FAWCETT condemned the speech of the Prime Minister as rash and aimless, and asked what reason had induced him to propose for India a title which had no application to England. If we had to defend those dominions, could not our troops fight as well under the name of soldiers of the Queen as of soldiers of the Empress of India? (Hear, hear.)

Mr. LOWE described Mr. Disraeli as having conducted the measure through the House upon the principle of what theologians called the doctrine of development, and condemned the argument deduced from the advance of Russia in Central Asia as utterly unworthy of the question and the occasion. Mr. Lowe characterised Mr. Disraeli's speech generally as frivolous and drivelling.

The House divided, and the numbers were:—

Ayes	209
Noes	134

Majority for the third reading ... —75

The announcement of the numbers was received with cheers and counter-cheers.

[The division on the third reading was even more exclusively of a party character than the division of the preceding week on Lord Hartington's motion. No Conservative voted in the minority, for whom Mr. Joseph Cowen and Mr. Anderson acted as tellers. The only English and Scotch Liberals who voted for the bill were Sir Andrew Lusk, Sir Frederick Perkins, Mr. Ripley, Mr. Roebuck, and Mr. Yeaman. The Marquis of Lorne, Viscount Macduff, the Marquis of Stafford, Colonel Carington, and Sir Robert Peel, who voted with the Government before, did not vote on this occasion. Several of the Home Rulers who previously voted in the majority were also absent. Sir George Bowyer, Mr. M. Brooks, and Mr. Callan appear to have been the only Irish Liberals or Home Rulers who voted with the Government. Among the Conservatives, whose names are absent from the division list are Mr. Newdegate and Mr. Henley. The following members of the late Administration voted against the bill:—Mr. Adam, Mr. John Bright, Mr. Campbell-Bannerman, Lord C. Cavendish, Mr. W. E. Forster, Mr. Gladstone, Mr. Goschen, the Marquis of Hartington, Sir Henry James, Lord Kensington, Mr. G. J. S. Lefevre, Mr. Lowe, Mr. A. W. Peel, and Mr. Lyon Playfair. About twenty-six Home Rulers and Irish Liberals voted in the minority. Among them were Mr. Butt, Mr. McCarthy Downing, Mr. Biggar, and several other Home Rulers who took no part in the preceding division.]

The bill was read a first time in the House of

Lords on Monday, and comes on for second reading to-morrow. The committee will be taken next Monday.

Lord Shaftesbury has given notice that, on going into committee on the bill, he should move an address to the Queen, praying her to assume some title more in accordance with the history of the country and the feelings of the people, than that of Empress.

OXFORD UNIVERSITY BILL.

In the House of Lords on Thursday the Marquis of Salisbury, in reply to Earl Granville, said that a Cambridge University Bill would be introduced shortly after Easter in another place, and its provisions would bear a resemblance to those of the Oxford Bill.

On Monday Lord Salisbury stated that the Government were prepared to adopt nearly all the recommendations of Convocation in regard to the Universities Bill. Among the more important proposals were these: They proposed to insert "education" together with the words "learning and research" as the objects of the universities; and they proposed to give an appeal to the Queen in Council, and to set up a standing committee of the Privy Council to which appeals might be carried. Great objection had been felt to the proposal to give the University power to veto college statutes, and it had been urged that this would be an undue interference with the independence of college; so it was proposed to substitute an appeal to this standing committee of the Privy Council. (Hear, hear.) With respect to the unfortunate Clause 42, they proposed to limit its operation to offices that should be created or ended; but nothing would be done contrary to the Tests Act. They proposed further to limit the duration of the commission from seven to four years, and to put a preamble before the bill more fully explaining its objects. The commissioners were intended to be Lord Selborne, Lord Redesdale, the Dean of Chichester, Mr. Mountague Bernard, Mr. Burgon, Sir H. Maine, Mr. Ridley, M.P., and Mr. Justice Grove. His lordship also proposed that the bill should go into committee *pro forma* on Thursday, and to discuss the bill on Friday.

FOREIGN MISCELLANY.

Salmon ova, shipped from England in January last, have arrived at Melbourne in a healthy condition.

Sir Salar Jung has determined to carry out his intention of visiting Europe at once, and he will leave Bombay for that purpose on April 5.

The German Emperor's seventy-ninth birthday was kept on Thursday. Notwithstanding an unceasing snowfall Berlin was en fête all day, and at night was illuminated. Various public bodies waited upon the Emperor to present their congratulations, and Field-Marshal Count Wrangel addressed His Majesty on behalf of the officers of the army. In the course of the day congratulatory telegrams reached the Emperor from Queen Victoria, the Emperor of Russia, and most of the reigning Sovereigns of Europe. It is stated that His Majesty is in excellent health. On this occasion Prince Bismarck was promoted to be a general of cavalry.

HEALTH OF THE CZAR.—The St. Petersburg correspondent of the *Augsburg Gazette* informs that journal that a report is rapidly gaining ground in Russia to the effect that the Emperor, being weary of government, proposes to retire practically, though not nominally, from the conduct of public affairs. It is also said that His Majesty intends leaving his empire for some length of time, in order to take up his residence elsewhere, probably for some little time to come at Malta, with the Duchess of Edinburgh. During his absence the Emperor would appoint the Czarevitch regent. The correspondent of the *Augsburg Gazette* affirms this report to be corroborated by statements from high and well-informed quarters.

SIX MONTHS ON A DESERT ISLAND.—From the further particulars which have come to hand respecting the loss of the British ship *Strathmore* on an island of the Crozet group on July 1, 1875, it appears that the vessel struck at half-past four o'clock in the morning, and became a wreck in a few minutes. About forty persons were drowned. The rest, forty-four in number, lived for more than six months on the island, which was about one mile and a-half long. They subsisted on sea-fowl and their eggs, and a kind of weed like the top of a carrot. For fuel they used the feathers of the birds, and kept a lamp constantly burning with oil also obtained from the birds. There was one good spring upon the island, which supplied them with water. The ship having struck in the middle of the night, most of the survivors were scantily clad, and they suffered exceedingly from this cause. Five persons died on the island, three of them being frost-bitten. The remainder of the survivors have now arrived at Rangoon.

ATTACK ON THE REV. GRIFFITH JOHN AT HANKOW.—News has just reached us from Hankow that the Rev. Griffith John and Dr. Mackenzie, both of the London Missionary Society's Mission at that port, have been rather severely beaten by a mob in a village some little distance from Hankow. It appears that the missionaries had arranged to visit some of the Christian converts of outlying districts, and were on their way to do so when they were attacked by a mob which had assembled not far from the village to which they were going. They endeavoured to pacify the excited crowd, but

all to no purpose, as they yelled and stoned the missionaries with vehemence, threatening their lives, crying out, "Go back to Hankow and preach your Jesus, we do not want you or Jesus here." Mr. John was bruised by the stoning, and returned to Hankow with a swollen face and lacerated head, while both have had a very narrow escape of being killed. The matter is now in the hands of H.B.M. consul.—*Shanghai Courier*.

THE LADY VOLUNTEER WITH THE INSURGENTS OF HERZEGOVINA.—The *Times* correspondent at Ragusa says:—"Mdlle. Merkus, who shared the arrest of the insurgent chief, is a lady of Dutch family, still young, and not in the least as she has been described, an Amazon, but quiet, well-bred in her deportment, and of a character which even local gossip has not attacked, affected with a gentle fanaticism and confident that the prophecies foretell the end of the Turkish Empire this year, and to see this downfall she came to Herzegovina to follow the war to its conclusion. She is wealthy, it is supposed, as she has given large sums for the insurrection and the fugitives. She has taken a great interest in the restoration of Jerusalem, and has resided there, I believe, some time. She follows the band in its movements, and is considered equal in pedestrian powers to the best of the Europeans, but she has never, I believe, been in any battle." Mdlle. Merkus, who was taken to Linz with Ljubibratic by the Austrian authorities, has been allowed to leave that place, and has arrived at Belgrade, where she met with a friendly reception.

Epitome of News.

At a Privy Council held at Windsor on Friday, Sir John Karslake was sworn a member of the Privy Council, and Mr. E. H. Currie, of the London Hospital, received the honour of Knighthood.

The Queen and Princess Beatrice attended Divine service on Sunday in the private chapel at Windsor. The Rev. Frederic W. Farrar, D.D., preached.

On Monday afternoon the Queen, accompanied by the Princess Beatrice, left Windsor for Portsmouth, and then embarked for the night on board the *Victoria* and *Albert*, which proceeded yesterday morning to Cherbourg, and arrived there in the evening. Lord Derby, as Secretary of State for Foreign Affairs, will be in attendance on the Queen during Her Majesty's sojourn at Baden-Baden.

The Prince of Wales reached Suez at eight o'clock on Saturday morning, and left early in the afternoon for Cairo, accompanied by M. de Lesseps, Zaki Pasha, Casim Pasha, and Cherif Pasha. On his arrival he was received by the Khedive, the Crown Prince, and several high Egyptian functionaries. The Khedive conducted the Prince to the Ghezireh Palace, which has been assigned to his royal highness and his suite during their stay in the capital.

The *Morning Post* says that the Queen has presented Mr. Diasali with her portrait painted in oil by a German artist.

The Chancellor of the Exchequer will deliver his budget speech on Monday next.

A formal sitting of the House of Lords took place on Saturday, when the standing orders were suspended, and the Consolidated Fund Bill passed through its several stages.

Earl Russell has again expressed his sympathy with the "righteous" cause of the insurgents in the Herzegovina, and his belief that they are justified in placing no reliance on the promises of the Sultan. His lordship also promises another contribution of 50*l.* to the funds of the insurgents.

The Cambridge Classical Tripos list was published on Thursday. Mr. Henry Ware, of St. John's, who heads the Tripos, is a native of Shrewsbury, and was educated at the grammar school of that town. The second name is that of Mr. Neil, of St. Peter's, an Aberdeenshire man, and the third is Mr. Doughton, son of the Rev. C. G. Doughton, of Chelsea, and an Eton scholar.

The Bank rate of discount was on Thursday reduced to 3*½* per cent.

The stormiest meeting held in Glasgow for many years took place on Wednesday night in the City Hall. It was convened to discuss Dr. Cameron's Licensing Bill, and an opposition, said to have been organised by the publicans, packed the hall, so that the gentlemen who rose to speak in favour of the bill did not get a hearing. Several speakers were on the platform at one time, but their efforts to address the gathering were futile. Eventually, Bailie Collins, who presided, dissolved the meeting.

At a meeting of the "Magna Charta" Association, just held at Doughty Hall, Bedford-row, under the chairmanship of Dr. Kenaly, M.P., the president of the association, a committee of twelve members was appointed "to found a Magna Charta hall or temple for the purposes of religious services, to be conducted by Dr. Kenaly, M.P., on the heavenly basis of the Sermon on the Mount." Meanwhile the member for Stoke Newington, it is said, been ordered to take a sea voyage for the benefit of his health, and he proposes to make a lecturing tour in the United States.

At Leeds Assizes on Friday, a labourer, named Thomas Walker, was sentenced to twenty years penal servitude for attempting to upset a train at Cleckheaton on the 27th of January.

Twenty-five thousand pounds' worth of diamonds, other precious stones, and manufactured jewellery has been stolen from a wholesale jeweller's in

Hatton-garden. Two safes in which the property had been deposited were opened by false keys.

Liverpool is to be supplied with water from Lake Windermere. The estimate of cost varies from 2,000,000*l.*, for a daily supply of ten million gallons to 4,500,000*l.*, for forty million gallons.

A show of cats, rabbits, and guinea pigs, which attracted a large attendance, was opened at the Alexandra Palace on Saturday.

Captain Tyler's report upon the Abbot's Ripton railway collision has been laid before Parliament. He enumerates the causes of the accident, and points out the chief remedies to be considered with a view to the avoidance of such calamities in future. While giving the Great Northern Railway Company credit for their adoption of improvements to secure the safety of the traffic Captain Tyler observes that the attempt to conduct heavy railway traffic as usual, and to run express trains at full speed through heavy snowstorms, must be attended with very serious risks, even though the best known means of safety be provided.

At the Colonial Office on Monday, the Earl of Carnarvon received the Rev. H. Pahtahquahong Chase, hereditary chief of the Ojebways, and President of the Grand Indian Council of the Provinces of Ontario and Quebec. Mr. Chase who was accompanied by Mr. S. Gurney, President of the Aborigines Protection Society, Mr. Chesson, and Mr. Froome Telford, formerly superintendent of the Indian tribes in the western district of Ontario, briefly addressed his lordship on the condition and prospects of his people. Lord Carnarvon in reply, expressed in emphatic terms the interest which the Imperial Government felt in the welfare of the Indian subjects of the Queen in Canada and North America.

The Duke of Edinburgh left St. Petersburg on Sunday on the return to England, after his visit to the Imperial Court.

Lieutenant Cameron is expected to arrive in England, according to all reasonable expectation, during the current week, and next Tuesday there will be a meeting of the Royal Geographical Society at St. James's Hall to receive him.

Dr. Alfred Carpenter read a paper at the rooms of the Social Science Association on Monday evening, in which, dealing with the legislation required to meet the case of habitual drunkards, he advocated the establishment of places for their detention. A discussion followed, in the course of which several speakers, whilst agreeing that some action was necessary, pointed out the difficulties with which the question was surrounded, Mr. Kinnaid, M.P., urging that any such legislation should be of a tentative character. Mr. Lyon Playfair, M.P., presided over the meeting.

A CANDID ACKNOWLEDGMENT.—In the *Record* of March 10 appeared an abstract of a Parliamentary return on Public Elementary Schools, taken unabridged from an evening contemporary. In these statistics there was one typographical error—969,631*l.* was a misprint for 96,963*l.* The figures were given in the *Record* precisely as they appeared in our contemporary. The *Nonconformist* also (March 15) published the same abstract, and commented upon it, failing to perceive the typographical error. We are sorry that in calling attention in an article on education last Wednesday to the mistake in the comments of the *Nonconformist*, usually well-informed and accurate, we were unaware that the typographical error above referred to had been copied into our own columns.—*Record*, March 24.

THE RESULTS OF A SNEEZE.—There is no incident so trifling that it may not lead to an important issue, and a sneeze delivered by a draper's assistant on January 28 led to an action which was tried before a judge and jury at the Lambeth County Court on Tuesday. The plaintiff was, on the day mentioned, in the service of the Army and Navy Co-operative Stores, Westminster, and was engaged in the drapery department, of which the defendant was overlooker or manager. About ten o'clock at night, when assisting to take stock, having, as he alleged, a cold in his head, "he was compelled to sneeze." There can be little doubt that he sneezed rather loudly, for defendant hearing the report came up to where the plaintiff and others were at work and "demanded to know who sneezed." The plaintiff at once magnanimously admitted that he was the sneezer, upon which the defendant told him that "the next time he wanted to sneeze he must go outside and do it." Shortly afterwards the plaintiff "felt himself impelled to sneeze again," and putting on his overcoat, said to the defendant, "Please, sir, I am going out to sneeze." He was thereupon told by the defendant that if he went outside he must go altogether, and, upon his proceeding to do so, the defendant insisted on his returning the week's wages he had received a few hours previously, the week's work not expiring until the afternoon of the next day. As he declined to comply with this demand, the defendant "took him by the collar and pushed him down a spiral staircase a flight at a time." He was subsequently marched off the premises between a policeman and the doorkeeper, and claimed damages for the injuries he had received by his rapid descent downstairs. After several witnesses had been examined, and the defendant had given his version of the affair, the judge summed up the evidence at some length, and the jury gave a verdict for the plaintiff—damages, 20*l.* The judge certified for costs, but the counsel for the defendant asked leave for a new trial, which was granted *pro forma*, so that more work for lawyers will probably arise out of this unfortunate sneeze.—*Pall Mall Gazette*.

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Chairman—JAMES SPICER, Esq., J.P.

At 3 P.M.—Devotional Service.

Chairman's Address.

Report of the Committee.

Resolution thereon.

Appointment of Committee and Officers for the ensuing year.

Election of Chairman for 1877.

Election of Honorary Members.

Consideration of the Revised Constitution.

Discussion on the Practice and Principles of Church Discipline. To be introduced by the Rev. C. CLEMENCE, B.A.

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TO CORRESPONDENTS.

"C.P.Q."—Next week.

The Nonconformist.

WEDNESDAY, MARCH 29, 1876.

SUMMARY.

THE Queen and court have left England for Baden-Baden—for "strictly domestic reasons," Mr. Disraeli says, and will return about the end of April. The event has provoked very plain questioning in the House of Commons, and a very outspoken and sarcastic article in the *Times*, on the absence of the sovereign while Parliament is in session and the Royal Titles Bill is still under consideration. That ill-fated measure was read a third time in the Commons last Thursday, under the circumstances described elsewhere. An unexpected division, following upon a remarkable debate, and the extraordinary speech of Mr. Disraeli, showed a diminution of the majority in its favour to the extent of thirty votes. The bill is now before the House of Lords. No vote is expected on the second reading to-morrow, but when the House goes into committee on Monday next, Lord Shaftesbury will move the adoption of an address to the Queen entreating her "to assume a title more in accordance than the title of Empress with the history of the nation, and with the loyalty and feelings of Her Majesty's most faithful subjects," which will be supported by the Opposition, and perhaps by many independent peers.

It is not certain whether the bill, if carried in the Upper House, will receive the royal assent by commission during Her Majesty's absence, but it is certain that public opinion is beginning to declare itself strongly and adversely against the adoption of the new-fangled title. Several public meetings have already been held to protest against the Imperial designation, and many others are projected. The adherents of "the Empress" have ironically called for outdoor demonstrations, and they are likely to be gratified. There is a very laudable reluctance to foment agitation on such a subject, but the eagerness of flunkeyism to acclimatise the new title amongst us forthwith, in violation of royal assurances and Ministerial pledges, is creating a profound disgust among Her Majesty's subjects. There seems to be no doubt that before Monday next the House of Lords will have abundant evidence of the popular feeling on the matter, which can hardly fail to have great weight upon its ultimate decision. It is clear that the persistence of the Government in pushing forward the bill may have very serious and deplorable consequences.

In the House of Lords on Thursday Lord Salisbury announced that he should after Easter propose a measure for dealing with Cambridge University on much the same principles as that of Oxford. Perhaps the second bill will never see the light. As we have shown elsewhere the Oxford measure, notwithstanding Lord Salisbury's so-called amendments, aims chiefly at the aggrandisement of the Established Church, its provisions are insidious and reactionary, and are not at all more palatable now that we know who are to be the commissioners to carry them out. We hope the dangerous character of the bill will be exposed even in the Upper House, and are quite sure that it will not pass the Commons without a severe struggle.

We have not space to comment here on the other parliamentary events of the week, the most notable of which was the protracted discussion on the Merchant Shipping Bill. Distinct issue was raised on the third clause on Monday night, when Mr. Plimsoll, in a weighty and temperate speech, proposed a compulsory survey

of ships with a view to prevent unseaworthy vessels from going to sea—the Government safeguard being to make such an act a misdemeanour. Opinion was much divided on both sides of the House, and eventually Mr. Plimsoll's amendment was negatived by 247 to 110 votes. In another matter the Government have taken a step which deserves unqualified praise. Last night, when Mr. Dillwyn proposed to take action against the new ordinances adopted at Gibraltar for creating Anglican and Roman Catholic Church bodies with a view to the endowment of both churches, Mr. Lowther announced that the Home Government had refused to give their assent to the arrangement.

The new French Ministry have given two proofs of their readiness to enter upon a Liberal policy. Thirteen of the most noted reactionary prefects, Bonapartists or Legitimists, appointed by the Duc de Broglie or M. Buffet, have been dismissed, and replaced by staunch Republicans. M. Waddington, the new Minister of Public Instruction, has also brought in his bill for resuming on the part of the State the exclusive right of granting degrees, which the Bishop of Orleans denounces as a declaration of war against the Roman Catholic Church. The Chamber of Deputies has agreed without debate or vote to the abolition of the state of siege in the departments where it has thus far been maintained, and has accepted by 309 to 170 a motion for inquiring into the election of Comte de Mun, an Ultramontane zealot, who was carried by the desperate and illegal efforts of the clergy. The inquiry was supported in a masterly speech by M. Gambetta, who, while disclaiming hostility to the clergy, contended that they should be confined to their churches, and not allowed to transform the pulpit into a political platform. "The whole of Europe," he said, "has begun to take an interest in questions affecting the Vatican, and political wisdom counsels us to imitate Europe in this matter." It is evident that the conflicts of parties in France will turn more upon ecclesiastical than political questions, and that the Liberals in the Legislature will have a difficult task in coping with the supremacy which both the Empire and the Septennate have enabled the Church of Rome to secure in that country.

The Depretis Cabinet, formed of members of the Left, is now constituted at Rome, with the entire acquiescence of the King. The programme of the new Government abounds in the customary promises, but the Prime Minister pledges himself to economical expenditure, and to uphold the free trade principle and the freedom of the electoral body. He declines to cherish the illusion of any reconciliation with the Vatican, and promises measures to insure full liberty of conscience against the abuses practised by the clergy in the performance of their religious duties, on the subject of ecclesiastical property, and for compulsory secular education. On the grist tax, which was the main cause of the defeat of the late Cabinet, the new Ministers have at present nothing to say. It is to be feared that new parliamentary combinations will ere long place the Depretis Government in peril.

It is said that the Czar is in so ill and despondent a condition that he contemplates a lengthened retirement and removal to a more genial climate, and that the Czarewitch will be appointed Regent during his absence. The political importance of the announcement lies in the general belief that his son has more ambitious, if not aggressive, views than the Emperor Alexander, and that his policy would be anti-German.

It is not quite easy to learn the truth as to the course of events in Herzegovina. According to Russian accounts, Prince Milan, whose Servian subjects can hardly be held in check, has given a fresh promise of neutrality to Austria and Russia, and in Herzegovina there is a good disposition on both sides, though "it is necessary to find guarantees against Musulman violence." On the other hand, the *Times* correspondent at Ragusa telegraphs that the conference between General Rodich and the Turkish officials is an entire failure, the latter refusing guarantees of personal safety to refugees on their return, or to discuss any terms of pacification acceptable to the insurgents. The question of an armistice as the condition of revictualing the fortress of Nicksics remains unsettled. At Constantinople financial difficulties are unsolved, and the Porte is at the end of its borrowing resources. This is bad but not unexpected news for Turkish bondholders.

While the Prince of Wales is enjoying the prodigal hospitality of the Khedive, that potentate still flounders in financial difficulties, and Mr. Disraeli has unwittingly injured his credit. Replying to a question in the House of Commons the other day, the Premier made some reference to "the unsettled condition of Egyptian finances," and said that Mr. Cave's

report would be published when the sanction of the Khedive had been obtained. This ill-advised statement created a panic in Egyptian securities, which tumbled down some six per cent. The Government having been again questioned, the Chancellor of the Exchequer has replied that, having seen the report in question, he believes that Egypt is a solvent country. But the money market is not reassured. The Sovereign of Egypt still implores the British Government to co-operate with France and Italy in assisting him to reorganise his finances, but they hold aloof; and matters have got into such a muddle that the Marquis of Hartington threatens a hostile resolution directed against the policy of the Government in respect to Egyptian finances.

We regret to learn that the Rev. Griffith John, the able missionary of the London Society at Hankow, has been seriously injured in an unprovoked attack by Chinese rowdies near that city. The matter is in the hands of the British authorities there, who will probably succeed in obtaining a guarantee against further outrages, which are a flagrant violation of the provisions of the Treaty of Tientsin.

THE OXFORD UNIVERSITY BILL—LORD SALISBURY'S "AMENDMENTS"

LORD SALISBURY'S amendments are now before us, and we can judge how far our suspicions were fanciful as to his reactionary intentions.

In some points his lordship has been forced to give way. The University has condemned most distinctly several of his proposals, and he professed on Monday night to have abandoned them. But Lord Salisbury must be singularly obtuse as to the effect of his own amendments, if he fails to see that while conceding some points he has made other parts of his bill worse than when he introduced it.

It has been the fashion among several writers to pooh-pooh the apprehensions of the friends of religious equality, and to say that the bill was a well-meant and sincere attempt to improve the University of Oxford without any afterthought of benefit to the Established Church or to sectarianism.

We need not remind our readers of the fact that Section 42 enables Lord Salisbury's Commissioners to found new clerical offices in spite of the University Tests Act. When this was pointed out in the House of Lords his lordship assured us that he only wished to preserve the *status quo*, and to have power to rearrange existing clerical offices. We now have before us his amended clause, which will run as follows:—

"Where the Commissioners by any statute made by them erect or endow an office requiring in the incumbent thereof the possession of theological learning, the University Tests Act, 1871, shall with reference to that statute be read and have effect as if the statute had been made before and was in operation at the passing of the University Tests Act, 1871."

Thus so far from preserving the *status quo* Lord Salisbury takes power in such colleges as Merton, All Souls, Wadham, and New, where all the fellowships are at present lay and undenominational, to found clerical theological offices which may give the holders a voice in the government of those colleges. And, further, while he still refuses, in spite of the numerous representations made to him from the colleges of Oxford, to enable the Commissioners to remove the theological restrictions on the headships, he gives them power to bind to the headships theological duties, such as the obligation to lecture in divinity or to conduct the chapel services. At this moment the teaching offices of Oxford, except the divinity professorships, are lay and open. But this bill enables—nay, it suggests to—the Commissioners that they shall henceforward limit offices requiring theological learning to the clergy of the Church of England.

Though Lord Salisbury has given up his attempt to subject the colleges to the dominion of Convocation, yet he creates a new body which he calls the Universities Committee of Privy Council, consisting of the Lord Chancellor, the President of the Council, the Archbishop of Canterbury, the Chancellors of Oxford and Cambridge, and two others to be added by the Government. Nothing is said as to the tenure of office of these two last; but it is scarcely likely that Lord Salisbury will offer to put them on for more than six years, and it would not be decent for him to attempt openly to pack his committee for many years to come.

But it is hardly likely that Liberals will consent to see an archbishop of one Church put in permanent judgment over a national university. Episcopal visitors are too much a relic of the past

for Liberals to give the stamp of parliamentary approval to a new office of the same kind at the present day. We need hardly point out that the Chancellors of the two universities are likely, nine times out of ten, to represent the prejudices of the county clergy who compose the mass of the Convocations in Oxford and Cambridge. The Duke of Devonshire is a happy accident; but we cannot expect that such a combination of high social position and academic distinction will often be found to outweigh the traditional preference for obstruction.

We do not propose to criticise in detail the sins of omission and of commission which we find in Lord Salisbury's Amendments. We shall only touch on three more points.

1. At the end of Clause 18 we find the following sub-clause A proposed to be introduced:—

"Nothing in or done under this Act shall prevent the commissioners from making in any statute by them for a college such provisions as they think expedient for the continuance of any voluntary payment that has been used to be made out of the revenues of the college in connection with the college estates or property."

We have already pointed out that in various ways more than 30,000*l.* a-year of college property is at present diverted to extra payments to the parochial clergy, or to the promotion of Church of England objects throughout the country. This diversion of funds has hitherto been voluntary, and might altogether cease if the colleges were governed by a majority caring more for education and for learning than for clerical interests. But this clause enables the commissioners to sanction and fix for the future this misappropriation of academic funds. And we have this proposal made at the same time that we are threatened, nominally in the interest of learning, with the suppression of those prize fellowships which have done so much for the advancement of men of ability and genius from poverty and humble station, and for the enrichment of the nation by enabling these men to make full use of the great powers they possessed.

2. The second point to which we would call attention is the insertion in Clause 16 of the words, "And the powers appertaining thereto." The effect of these words is to enable the commissioners to deprive what are called prize fellows of their right of voting and taking part in the government of the college. This is no new idea of Lord Salisbury's. Anyone who will look at the questions he put to the witnesses in 1870 on the Select Committee of the House of Lords on the University Tests Bill will see that he has long understood that the fellows elected by open examination and by merit are the Liberal element in the colleges, and as such must be ousted from the Government. He had not ventured to propose this in the first draft of the present bill. He apparently hoped then, to judge by his speech, that he would be able under the plea of learning to suppress "idle" fellowships altogether. The chorus of disapproval that met him has made him change his tack. He now proposes to leave some prizes, but to keep the winners—the most distinguished graduates of the University—from sharing in the government of the colleges, which will be reserved for a clique of college officials, many of them clerical, and as likely as not to be appointed by a clerical head. For that too will be seen by those who look back at Lord Salisbury's line of questioning in the select committee to which we have referred to be a favourite scheme of his lordship's.

Shortly stated, his plan is to keep the headships clerical; to give to these heads the mass of the college patronage; to have a good sprinkling of clerical college officers under the head; to exclude all prize fellows who live in the larger world of London from a voice in college government; to multiply University offices, the appointment to which shall be in the hands of men who will bribe free-thought to dishonesty, and muzzle men of science. Then, when comfortable sums have been secured to the country clergy out of University funds, and the whole system has been securely fastened and bound together by a well-packed Committee of the Privy Council, Lord Salisbury may rest from his labours, secure that Oxford will not, for many years to come, disturb England by any inconvenient activity of thought.

One word in conclusion, on the selection of commissioners. It is a painful thing to have to make personal criticism; the blame for the necessity of this rests with those who have scrupulously excluded from the commission the men who are identified with academic aims and aspirations for academic improvement. If research and learning were to be promoted, who fitter to serve on the commission than the writer of the most thoughtful book on the question of academic reorganisation?

We have lately had a financial commission, and there were members of that commission eminently fitted, from their knowledge of Oxford and their experience, to have served on this one. But that is not the way in which a commission such as Lord Salisbury wants could be constituted. It has been remarked in his speeches how positively he has spoken as to what the commission would do as though they were to take their instructions from him and not from the Act nor from conference with the University.

Lord Selborne, the chairman, was the proposer in the House of Commons of what was called the "gagging clause," which was rejected at the time of the University Tests Bill. His sympathies are known to be decidedly with the more sacerdotal party in the Church of England—let us hope that his cultivation and genius may prove stronger than his sectarian sympathies. Otherwise his great ability and deservedly high character will make him a powerful agency for narrowing the University. It must be remembered that as chairman he will have a casting vote, and it is not unfair to suppose that he will incline to give that vote in favour of Church of England interests.

Lord Redesdale may be a very good chairman of committees, but we doubt whether the Parliamentary agents who practise before him would say that his qualities fitted him for the unprejudiced promotion of educational reform. Mr. Burgon, as the *Times* observed, is fitter to be a vicar or a dean than to have anything to do with education. Mr. Bernard has been long connected with the High-Church party, and though of late years he has substituted diplomacy for his old occupation, yet not even the Alabama Treaty can give Liberals confidence in his firmness or ability to protect education and learning from his brother commissioners. Sir Henry Maine is, no doubt, a man of great eminence; but, though a Professor in Oxford, he takes little part in Oxford affairs, and among his wider duties it is greatly to be feared that he will not have the leisure or the inclination to give the unremitting attention to his work as commissioner that is needed, if good results are to follow from his labours.

Of Mr. Justice Grove everyone must speak with the highest respect. He would do honour to any Commission where science and learning are to be furthered. But can we expect a judge, whose time and mental powers are severely taxed already, to draw on his already scanty leisure to work as a commissioner should work when all Oxford is thrown before the commission to cut and carve as they will.

Mr. Ridley is last on the list; and, though he has not earned any claim to the distinction of making laws for his University, and though he belongs to the Conservative side in politics, and has never yet shown any great interest in this question, still, believing him to be a man of good ability and of fair mind, we welcome him in his new capacity, and hope that he may be firm to protect learning and the University from those who are plotting against them.

But in the rearrangement of this great national University, in which the Nonconformists of England have now a vital interest, was there no Nonconformist worthy of having a voice? Might not some eminent man who had won high academic distinction, and yet who had never enrolled himself as a conforming member of the Church of England, have been found fit for a seat beside the Dean of Chichester? It seems not. And to give effect to such a bill as this is none with any self-respect could lend himself. It must be the duty of all Liberals to proclaim war against such a mockery and pretence of University reform, and to announce, both in debate and by divisions, that they repudiate it, and that,—

Quocunque dabunt se tempore viros
Pugnent ipsique nepotesque.

HOW TO WARD OFF INVASION.

On the motion for the third reading of the Royal Titles Bill, Mr. Disraeli, towards the close of his speech—a speech, it must be confessed, which was impudently insulting to the audience which he addressed, if only for the childishness of the arguments he adduced in favour of the measure—brought out what, we suppose, must be considered the paramount reason in his own mind for pushing through his bill with relentless determination, and, we may add, with indecorous haste. It was at once an astounding revelation of the man, and of the policy for which he has made himself specially responsible. Observant readers of what has passed in Parliament during the last month can hardly have failed to remark the gradual dispersion of the clouds of mystery in which the right hon. gentleman chose to en-

shroud his proposal. First of all, he refused to take the House into his confidence in regard to the exact addition to the royal style which it was the intention of the Government to advise Her Majesty to assume. Then, for a long time, he deprecated any allusion in debate to the political considerations which he held to justify his choice. Now, at last, when it was least wanted, and when it could only provoke what may turn out to be a very serious inconvenience, he abruptly informs Parliament and the country that the selection for Queen Victoria of the title of "Empress of India" is due to the rapid progress of Russian arms in Central Asia and towards the north-west frontier of India, and to the effect which the assumption of this title may be expected to have upon Russian policy, on the one hand, and upon Indian princes on the other. Russia is to stand aghast at the defensive attitude taken by England in obstruction to further encroachments, and India is to be relieved from all fear of invasion by the addition which Ministers propose to the royal style and titles.

There is something so fanciful in this conceit, so utterly puerile, so offensive to robust sense, and especially to sober statesmanship, that it is impossible to appreciate the motives of the Prime Minister in putting it forward. It would look like an escapade assignable rather to some artificial excitement which at the moment obtained mastery over the Premier's reason, or to a theory deliberately framed, not so much in accordance with existing facts, as with the predilections of Mr. Disraeli's will. He has said more than once, we believe, that our empire is rather Asiatic than European. He has sketched in one of his early novels an ideal policy, having its centre of gravity in the East. There can be little doubt that his sympathies, if, indeed, he have any sympathies separable from his own personal ambition, are associated rather with the grandeur, romance and, perhaps we may venture to add, despotism of Oriental monarchies over Oriental subjects, than he has with the constitutionalism of the United Kingdom. We hardly know whether he has faith in his own dreams, or whether he has made them public to dazzle the eyes of the British people. There can be little room for doubt, however, that he has made his position very much worse than it was. People are beginning to be alarmed that the political future of this country should be grossly tampered with, in ignorance or in bravado, by a man incapable of keeping under restraint his own passions. There is an air of cynical desperation, as well in the course which he has resolved to pursue, as in the explanations he has recklessly given of the motives which have prompted him to adopt that course. In this last violation of taste and of policy one may almost detect a savour of inebriety.

We wonder what Russian statesmen will think of Mr. Disraeli's avowed political reason for adding the title of "Empress of India" to the other titles of the Queen. They are invited to regard the Act as somewhat in the light of a gratuitous menace: "Thus far mayst thou go, but no farther." An Imperial Crown raised in competition with an Imperial Crown is intended to symbolise the ultimate determination of England to resist any further advance of Russia in the provinces of Central Asia. Why, what is this but a schoolboy's avowal of a bold purpose which he has not adequate means to carry into effect? "Consider yourself threatened, sir," will be taken as the true significance of Mr. Disraeli's argument by the Russian Court and Russian diplomacy. Meanwhile, there is nothing visible to bear out the sincerity of the threat: not a single change in our treaty engagements; not a single movement of our Indian troops; not a single order to any of our ships of war; and, so far as the public is aware, not a single intimation made to the Russian Ambassador to the English Court, or by the English Ambassador to the Court at St. Petersburg. "The progress of Russia towards our Indian frontier" is a mere phrase, used for the nonce, with a view to conjuration. It is the fee fi fo fum of the nursery. It is an appeal to obsolete superstition. It can hardly but be a "stone of stumbling" to Russia. It will probably be perfectly inefficacious for Mr. Disraeli's alleged object in regard to the British Empire, whether at home or in India.

That it will have the slightest beneficial influence on Indian potentates could enter into the head, we should think, of no one but the Premier himself. But it may suggest to these princes that we are not without alarm for the perpetuation of our dominion in the East. We are concocting spells and enchantments with a view to ward off approaching perils. We do nothing, indeed, but add another title to the Royal Style. We pretend to baffle contingent evils by calling Her Majesty the Queen "Empress of India." There is no sanity in

this. At home Mr. Disraeli may be pretty well understood; in India it is otherwise. We laugh at the "great mystery man" here, but his attempted feats of magic will be taken seriously in our Eastern dependency. What we stigmatise as the audacity of a political charlatan, they will probably regard as a long premeditated policy. They can't be expected to estimate what is vulgarly called humbug as we do. Our surprise is that the House of Commons can endure such a transparent imposition upon their common sense and credulity. That in the end, it will greatly alter the relations of this Government to the Parliament and people of the realm we cannot doubt. Such leading as Mr. Disraeli's, though it may be put up with for a time, can only conduct his administration to the cool shades of Opposition.

Literature.

LIFE OF LORD MACAULAY.*

[First Notice.]

We all know how much the world was indebted to Lord Macaulay for an abiding proof that integrity and independence of the highest order could be carried into political life in England. The "Memoir" which we now have in our hands confirms the impression, and only confirms it. That very element which renders it so valuable to us now—that will, undoubtedly, render it valuable to future generations—is also that which led him by letters and otherwise, to put himself in some instances into such relations with individuals as to make it advisable not to publish such a Memoir till time had removed many of these referred to from this present scene of things. His representatives have courted the "wise delay" which has enabled them to make the memoir complete; in a word, to do full justice to him, by means of his own writings, both in his public and his private capacity. We say in both—for, if the Memoir reveals anything, it is that Lord Macaulay would, in all probability, never have sought prominence in political life, had not necessity laid it upon him. He was by nature a student, one who found delight in the revelations of the past rather than in the excitements of the present; and, if a criticism might be ventured generally on his political work, his speeches especially, it would be that the student was too obtrusive in them. But his frank acceptance of the only channel that seemed open to him, and the downright honesty that everywhere appears, taken together with the fine vein of devotion to his family and his incessant sacrifices for them, impart such an interest and teach such a lesson as should make these volumes, not only popular, as they should be, but classical and enduring.

Trained in the strict and somewhat pedantic fashion which is at once suggested by a reference to the "Clapham Set"—of which his father, Zachary Macaulay, was one of the leading minds, foremost in the grand effort for the abolition of slavery—Lord Macaulay showed great precocity, a childish hunger for knowledge, and a memory so retentive that even when a child a fact once learned was rarely forgotten. Nay, he took hold not only of the facts, but of the words. After a single reading—a mere glance—he was able to repeat word for word whole poems and stories. And he began at a childish age to essay original composition. The ways of the family reveal a certain prim artificiality and constraint, combined with a certain dignified simplicity; and if it did not seem a favourable atmosphere for forming a strong and broadly human character, it was certainly calculated to form a sensitive, yet self-sufficing one. Very noticeable, it is, as exhibiting this, that after the young Macaulay's first great speech on slavery, when he was receiving the well-deserved compliments of the most honoured of his father's friends—Wilberforce and the rest—the father himself seemed unmoved, and all the remark he made to the son afterwards was the by no means encouraging one, that "it did not beseem as young a man to speak with arms folded in the presence of royalty." (!)

After a course of very effective domestic instruction at Clapham, and at Barley Wood, with Mrs. Hannah More and her sister, Macaulay was put to school at Shelford, where his quaint and precocious manners must have made him most noticeable, and from which he sent the most remarkable letters for a boy. Fancy him thus writing home:—

We do Latin verses twice a week, and I have not yet been laughed at, as Wilberforce is the only one who hears them, being in my class. We are exercised also

once a week in English composition, and once in Latin composition, and letters of persons renowned in history to each other. We get by heart Greek grammar or Virgil every evening. As for sermon-writing, I have hitherto got off with credit, and I hope I shall keep up my reputation. We have had the first meeting of our debating society the other day, when a vote of censure was moved for upon Wilberforce, but he getting up said, "Mr. President, I beg to second the motion." By this means he escaped. The kindness which Mr. Preston shows me is very great. He always assists me in what I cannot do, and takes me to walk out with him every now and then. My room is a delightful snug little chamber, which nobody can enter, as there is a trick about opening the door. I sit like a king, with my writing-desk before me; for (would you believe it?) there is a writing-desk in my chest of drawers; my books on one side, my box of papers on the other, with my arm-chair and my candle; for every boy has a candlestick, snuffers, and extinguisher of his own.

By-and-by his letters became more bookish, but quite as remarkable, after the school was removed to Harpenden.

In 1818 young Macaulay went into residence at Trinity College, Cambridge, where his success was marked, though he does not seem to have cared for mathematics. But he became a fellow in 1824, having throughout his course carefully kept apart from all the temptations that beset the undergraduate. The worst "sport" of which he was guilty was the successful *hoaxing* of a newspaper, with some verses which really were a clever imitation. With reference to these same verses he felt himself under the necessity of making some explanations to his parents. He writes to his mother:—

I possess some of the irritability of a poet, and it has been a good deal awakened by your criticisms. I could not have imagined that it would have been necessary for me to have said that the execrable trash entitled *Tears of Sensibility* was merely a burlesque on the style of the magazine verses of the day. I could not suppose that you could have suspected me of seriously composing such a farrago of false metaphor and unmeaning epithet. It was meant solely for a caricature on the style of the postasters of newspapers and journals; and, though I say it who should not say it, has excited more attention and received more praise at Cambridge than it deserved. If you have it, read it over again, and do me the justice to believe that such a compound of jargon, nonsense, false images, and exaggerated sentiment is not the product of my serious labours. I sent it to the *Morning Post*, because that paper is the ordinary receptacle of trash of the description which I intended to ridicule, and its admission therefore pointed the jest. I see, however, that for the future I must mark more distinctly when I intend to be ironical.

He was called to the Bar in 1826, and joined the Northern Circuit, but he got no business to speak of—a fact not to be wondered at when we read:—

He did not seriously look to the Bar as a profession. No persuasion would induce him to return to his chambers in the evening, according to the practice then in vogue. After the first year or two of the period during which he called himself a barrister he gave up even the pretence of reading law, and spent many more hours under the gallery of the House of Commons than in all the courts together. The person who knew him best said of him: "Throughout life he never really applied himself to any pursuit that was against the grain." Nothing is more characteristic of the man than the contrast between his unconquerable aversion to the science of jurisprudence at the time when he was ostensibly preparing himself to be an advocate, and the zest with which, on his voyage to India, he mastered that science in principle and detail as soon as his imagination was fired by the prospect of the responsibilities of a law-giver.

A more important point with respect to his own development and his after-success was his connection with Knight's *Quarterly Magazine*, in which he wrote largely. But his contributions to a magazine, which admitted professedly light literature, made his father so unhappy that he for a time relinquished it, and only began again when he could satisfy his father by writing on the subject which lay so near his heart—the slave question. These articles drew the attention of the conductors of the *Edinburgh Review*, who were eager to enlist a writer so powerful and pregnant, and his famous article on "Milton" appeared there in August, 1825:—

The effect on the author's reputation was instantaneous. Like Lord Byron, he awoke one morning and found himself famous. The beauties of the work were such as all men could recognise, and its very faults pleased. The redundancy of youthful enthusiasm, which he himself unsparingly condemns in the preface to his collected essays, seemed graceful enough in the eyes of others, if it were only as a relief from the perverted ability of that elaborate libel on our great epic poet which goes by the name of Dr. Johnson's *Life of Milton*. Murray declared that it would be worth the copyright of *Childe Harold* to have Macaulay on the staff of the *Quarterly*. The family breakfast table in Bloomsbury was covered with cards of invitation to dinner from every quarter of London, and his father groaned in spirit over the conviction that thenceforward the law would be less to him than ever.

This brought him into contact with many distinguished men and women who are cleverly sketched in letters here printed; gave him the *entré* even to Holland House, of which we have some of the most sprightly sketches, as well as humorous etchings of its *habitués*; for never perhaps was there a man of commanding intellect and established position who retained a truer sympathy for his family. No sooner is

he returned to his chambers, from a "grand dinner-party" or a fashionable "crush," where he has been sought after by the *élite*, than his pen is in the ink to convey to his sisters, Hannah and Margaret, an account of what he had seen. Indeed, one feels that his interest in all these things was more voracious than personal, and that he was constantly thinking of what would be most pleasant to tell them. All the hopes of the family had gone with losses sustained by the firm in which his father had become a partner; and the spirit and determination with which he set himself to secure comfort for his family were not only noticeable, but, we had almost said, heroic; and these we must notice more fully afterwards. He had become so devoted to them, indeed, that he failed to take account of the inevitable changes and the demands arising from other relations, and, through this, there is imparted to these *Memoirs* a pathos, perhaps we may say a tragic colouring, of which it is difficult for us to convey an idea. But it will be enough to say that, had it not been for the fresh, almost fond youthfulness (the last thing one would have expected of a man usually thought of as a bookworm) which enabled him always to recover in the love of the young, what was lost him through ties formed by others, he would inevitably have become more and more a solitary. It is an additional testimony to his greatness that he remained affectionate, devoted, self-sacrificing to the end—always extending his sympathy and loving relationship.

But our interest in the man has carried us away from what it is most needful for us to say at present regarding his public life, and the contact with public characters into which it brought him. Returned to Parliament for the pocket borough of Calne in 1826, mainly through the interest of Lord Lansdowne, he at once established himself as a powerful speaker, and, if he excited the jealousy of some men, that is only the penalty that may be said to be inevitably associated with success. But it does somewhat surprise us to find that Lord Brougham so failed to "rise above himself" as to resort to all manner of devices to decry and to thwart Macaulay in his career. Macaulay, on the other hand, readily saw through the encyclopedic pretentiousness and shallowness of Brougham, and soon had to tell his friends that he neither loved nor feared him, and that only the old tie that had existed between Brougham and his father kept him from publicly attacking him—which, in spite of much provocation, he never condescended to do. This is his confession regarding Brougham:—

As to Brougham's feeling towards myself, I know, and have known for a long time, that he hates me. If during the last ten years I have gained any reputation either in politics or in letters—if I have had any success in life—it has been without his help or countenance, and often in spite of his utmost exertions to keep me down. It is strange that he should be surprised at my not calling on him since my return. I did not call on him when I went away. When he was Chancellor and I was in office I never once attended his levee. It would be strange indeed if now, when he is squandering the remains of his public character in an attempt to ruin the party of which he was a member then, and of which I am a member still, I should begin to pay court to him. For the sake of the long intimacy which subsisted between him and my father, and of the mutual good offices which passed between them, I will not, unless I am compelled, make any public attack on him. But this is really the only tie which restrains me, for I neither love him nor fear him.

Bulwer's merits and defects were very clearly detected by Macaulay. Thus he describes a conversation:—

After the debate I walked about the streets with Bulwer till near three o'clock. I spoke to him about his novels with perfect sincerity, praising warmly and criticising freely. He took the praise as a greedy boy takes apple-pie, and the criticism as a good dutiful boy takes senna-tea. He has one eminent merit, that of being a most enthusiastic admirer of mine; so that I may be the hero of a novel yet, under the name of Delamere or Mortimer. Only think what an honour!

This is his picture of Talleyrand in his old days:—

He is certainly the greatest curiosity that I ever fell in with. His head is sunk down between two high shoulders. One of his feet is hideously distorted. His face is as pale as that of a corpse, and wrinkled to a frightful degree. His eyes have an odd glassy stare quite peculiar to them. His hair, thickly powdered and pomatumed, hangs down his shoulders on each side as straight as a pound of tallow candles. His conversation, however, soon makes you forget his ugliness and infirmities. There is a poignancy without effort in all that he says, which reminded me a little of the character which the wits of Johnson's circle gave of Beauclerk. For example, we talked about Metternich and Cardinal Mazarin. "J'y trouve beaucoup à redire. Le Cardinal trompait; mais il ne mentait pas. Or, M. de Metternich ment toujours, et ne trompe jamais." He mentioned M. de St. Aulaire—now one of the most distinguished public men of France. I said: "M. de Saint-Aulaire est beau-père de M. le duc de Cazes, n'est-ce pas?" "Non, monsieur," said Talleyrand; "l'on disait, il y a douze ans, que M. de Saint-Aulaire étoit beau-père de M. de Cazes; l'on dit maintenant que M. de Cazes est gendre de M. de Saint-Aulaire." It was not easy to describe the change in the relative positions

* *The Life and Letters of Lord Macaulay*. By his nephew, GEORGE OTTO TREVELYAN, M.P. In two volumes. (Longman and Co.)

of two men more tersely and more sharply; and these remarks were made in the lowest tone, and without the slightest change of muscle, just as if he had been remarking that the day was fine. He added: "M. de Saint-Aulaire a beaucoup d'esprit. Mais il est dévot, et, ce qui pis est, dévot honteux. Il va se cacher dans quelque hameau pour faire ses Pâques."

His literary friends are as incisively sketched as political characters. He thus tells of a visit to Sydney Smith:—

After breakfast the next morning I walked to church with Sydney Smith. The edifice is not at all in keeping with the rectory. It is a miserable little hovel with a wooden belfry. It was, however, well filled, and with decent people, who seemed to take very much to their pastor. I understand that he is a very respectable apothecary; and most liberal of his skill, his medicine, his soup, and his wine among the sick. He preached a very queer sermon—the former half too familiar and the latter half too florid, but not without some ingenuity of thought and expression. Sydney Smith brought me to York on Monday morning, in time for the stage coach which runs to Skipton. We parted with many assurances of good-will. I have really taken a great liking to him. He is full of wit, humour, and shrewdness. He is not one of those show talkers, who reserve all their good things for special occasions. It seems to be his greatest luxury to keep his wife and daughters laughing for two or three hours every day. His notions of law, government, and trade are surprisingly clear and just. His misfortune is to have chosen a profession at once above him and below him. Zeal would have made him a prodigy; formality and bigotry would have made him a bishop; but he could neither rise to the duties of his order, nor stoop to its degradations.

We have equally piquant pictures of Lord Jeffrey, and many others; but the most delightful bits are the description of Holland House—how Lady Holland ordered Mr. Allen about like a footman, and was occasionally rude to more celebrated people; how she sometimes upbraided her lord, and argued matters with him as he sat in his invalid's chair; and how at a certain masqued ball, Macaulay in vain tried to escape from the "bores," amongst whom Owen, the Socialist, figures rather prominently. We have only space in this article to quote further that valuable letter addressed to one of his Leeds friends, when he stood for that town after the passing of the Reform Bill, as he had promised to do:—

I wish to add a few words touching a question which has lately been much canvassed; I mean the question of pledges. In this letter, and in every letter which I have written to my friends at Leeds, I have plainly declared my opinions, but I think it, at this juncture, my duty to declare that I will give no pledges. I will not bind myself to make or to support any particular motion. I will state as shortly as I can some of the reasons which have induced me to form this determination. The great beauty of the representative system is that it unites the advantages of popular control with the advantages arising from a division of labour. Just as a physician understands medicine better than an ordinary man, just as a shoemaker makes shoes better than an ordinary man; so a person whose life is passed in transacting affairs of State becomes a better statesman than an ordinary man. In politics, as well as every other department of life, the public ought to have the means of checking those who serve it. If a man finds that he derives no benefit from the prescription of his physician, he calls in another. If his shoes do not fit him, he changes his shoemaker; but when he has called in a physician of whom he hears a great report, and whose general practice he believes to be judicious, it would be absurd in him to tie down that physician to order particular pills and particular draughts. While he continues to be the customer of a shoemaker it would be absurd in him to sit by and watch every motion of the shoemaker's hand; and in the same manner it would, I think, be absurd in him to require positive pledges and to exact daily and hourly obedience from his representatives. My opinion is that electors ought at first to choose cautiously, then to confide liberally; and, when the term for which they have selected their member has expired, to review his conduct equitably, and to pronounce on the whole *allem together*.

If the people of Leeds think proper to repose in me that confidence which is necessary to the proper discharge of the duties of a representative, I hope that I shall not abuse it. If it be their pleasure to fetter their members by positive promises, it is in their power to do so. I can only say that on such terms I cannot conscientiously serve them.

I hope and feel assured that the sincerity with which I make this explicit declaration will, if it deprive me of the votes of my friends at Leeds, secure to me what I value far more highly, their esteem.

Certainly this is a most characteristic utterance. In our next article we shall have occasion to point out how faithfully Lord Macaulay held to all his views on such matters, never sacrificing his convictions for the sake of place or influence, notwithstanding that there was not, perhaps, in England at that moment a Member of Parliament to whom circumstances made place or some equivalent to it more essential.

"DANIEL DERONDA."

This second portion of George Eliot's new story is more varied in interest, and in some respects even more piquant than the first volume, but it reveals also what has been a defect in several of her stories—ill-considered construction. She has, in telling the story of Daniel Deronda's early life, of course, to go

back on certain matters, and has, in fact, to repeat, in summary, the gist of a whole section in order to get a sufficiently continuous narrative. This once said, and a note of regret inserted that we have here too frequent instances of scientific or pedantic expressions used in descriptive or even emotional passages, and nothing is left for us but to enjoy a further instalment of what promises to be one of the greatest masterpieces the writer has achieved. Certainly in skilled analysis of motives, in deft characterisation, and quick catching of traits and tricks—the result of ingrained habit—in power of dramatic conversation, and making use of effective situations, we could conceive nothing finer. Gwendolen Harleth is at length introduced to Mr. Grandcourt—the great catch—who is their presumptive to a title and to property, the man to whom her mother would fain to marry her. The talk and the polished banter of the dancing party are most skilfully managed. Grandcourt is soon in the position of a wooer, and out riding with Gwendolen the great question is very nearly put, but she parries and evades it, and to the surprise both of her mother and the rector she has to acknowledge that she has done so. The way in which the rector talks to her, as if the match with Grandcourt was a great public affair, is very good indeed—

To the rector, whose father (nobody would have suspected it, and nobody was told) had risen to be a provincial corn-dealer, aristocratic heirship resembled regal heirship in excepting its possessor from the ordinary standard of human judgments. Grandcourt, the almost certain baronet, the probable peer, was to be ranged with public personages, and was a match to be accepted on broad general grounds, national and ecclesiastical. Such public personages, it is true, are often in the nature of giants, which an ancient community may have felt pride and safety in possessing, though, regarded privately, these born eminences must often have been inconvenient and even tiresome. But of the future husband personally, Mr. Gascoigne was disposed to think the best. Gossip was a sort of smoke that comes from the dirty tobacco-pipes of those who diffuse; it proves nothing but the bad taste of the smoker. But if Grandcourt had really made any deeper or more unfortunate experiments in folly than were common in young men of high prospects, he was of an age to have finished them. All accounts can be suitably wound up when a man has not ruined himself, and the expense may be taken as an insurance against future error. This was the view of practical wisdom; with reference to higher views, repentance had a supreme moral and religious value.

Along with Grandcourt appears a certain Mr. Lusk, who inclines to shake his head and make remarks over certain proceedings, and he is represented to us as forming a resolution. The effect of this is that at an archery meeting, soon after, a little note is put into Gwendolen's hand, requesting her to meet the writer at a certain place when the meeting is over, in returning from which Grandcourt had resolved to bring matters to a decision. Miss Harleth, detaching herself from her party and taking an unexpected road home to meet this unknown personage, has enough revealed to her to make her resolve to leave Offendene next day; and we hear no more of her in this part, the story of Deronda being then taken up. We are told—in a manner by no means positive, however—what he is, and we follow the outline of his school days and his early manhood with deep interest. He passed as a nephew of Sir Hugo Mallinger; but we are led to suspect he was not a nephew, and he himself doubted it.

He was handsomer than any of the family, and when he was thirteen might have served as model for any painter who wanted to image the most memorable boy; you could hardly have seen his face thoroughly meeting yours without believing that human creatures had done nobly in times past, and might do more nobly in time to come. The finest childlike faces have this consecrating power, and make us shudder anew at the grossness and barely-wrought griefs of the world, that they should enter here and defile.

The idea of a unique and doubtful position having been once suggested to him by his tutor, his sensitive mind is sorely racked; and the analysis of his mood is given in a masterly way. With some characters, George Eliot tells us, such sense of fatal disadvantage only embitters; but with Deronda it only made him more of a "beautiful soul." "Deronda's early-wakened susceptibility, charged at first with ready indignation and resistant pride, had raised in him a premature reflection on certain questions of life; it had given a bias to his conscience, a sympathy with certain ills, and a tension of resolve in certain directions, which marked him off from other youths much more than any talents he possessed." It is evident that Daniel Deronda is meant to be one of George Eliot's greatest characters, and to determine much in this story. He had gone to Eton, then to Cambridge, and there had become deeply attached to a fellow-student, Hans Meyrick—who had been a Bluecoat boy—and on whose behalf Deronda had showed self-sacrifice. Going up to London with Meyrick he is introduced to his mother and sisters in their little house at Chelsea. Out rowing in his boat on

the Thames one day shortly afterwards, he sees a miserable girl evidently meditating suicide. He approaches her, speaks sympathetically, gets her to go with him to be put into the charge of a kindly lady and her daughters. She is received by the Meyricks as Deronda had expected, is welcomed and cheered. George Eliot, by a real touch of genius, represents her as breaking down under their affectionate reception, and as forcing herself to tell first what she was:—

Mrs. Meyrick wanted to lead her to a seat, but again hanging back gently, the poor, weary thing spoke as if with a scruple at being received without a further account of herself.

"My name is Mirah Lapiedeth. I am come a long way, all the way from Prague by myself. I made my escape. I ran away from dreadful things. I came to find my mother and brother in London. I had been taken from my mother when I was little, but I thought I could find her again. I had trouble—the houses were all gone—I could not find her. It has been a long while, and I had not much money. That is why I am in distress."

"Our mother will be good to you," cried Mab Meyrick. "See what a nice little mother she is."

"Do sit down, now," said Kate, moving a chair forward, while Amy ran to get some tea.

Mirah resisted no longer, but seated herself with perfect grace, crossing her little feet, laying her hands one over the other on her lap, and looking up at her friends with placid reverence; whereupon Hans, who had been watching the scene, restlessly came forward with tail erect, and rubbed himself against her ankles. Deronda felt it time to take his leave.

In spite of the drawbacks which we have noted, and which we can hardly hope to see justified and realised by any later turn in the plot, we regard this volume as exhibiting much of the author's characteristic power. It is full too of axiomatic bits of wisdom, which are hardly sacrificed or injured by being detached from their connection. Here are a few of these:—

A difference of taste in jokes is a great strain on the affections.

The beginning of acquaintance, either with persons or things, is to get a definite outline of our ignorance.

Men like planets have both a visible and invisible history.

When we take to wishing a great deal for ourselves, whatever we get soon turns into mere limitation.

DR. JOHN TODD.

Dr. Todd's name will be very familiar to many persons in England, where some of his works have had a wide circulation. He visited this country also, somewhat towards the close of his life, but excepting amongst a section of Sunday-school people, probably did not receive much notice. We daresay—for the man had a very genuine heart—he wished for even less notice than he obtained, but it is certain that his name in this country was far more widely known than his presence in it.

Dr. Todd's life, as presented to us in these pages, is mainly of an autobiographical character, and there has seldom been published a more genuine autobiography—for the materials are obtained from letters written at the time. We all know what happened in respect to Goethe, and how his letters contradicted some of the facts in his autobiography. This is not, and could not be, the case here, where we have nearly all that is told, told by Dr. Todd himself at the time the events occurred.

We are introduced, first, to an old New England Congregational "clergyman" who, we are told, "was nice in his dress, and no one in his parish had his head in more perfect wig, or his feet in more becoming white-top boots." Dr. Todd speaks well of his father, a medical practitioner, and of his mother—the former, however, was killed by an accident when the Doctor was a child, and the latter lost her reason for life when the news was conveyed to her, and for years Dr. Todd supported her out of his extremely small means. We have many beautifully touching domestic sketches of his early life. So low was the family reduced that shoes had to be borrowed for the future Doctor to attend his father's funeral. The autobiographer says:—

The next day the children were in the room, planning with a neighbour about the funeral. They could all appear decent except myself: I had no shoes. A poor widow, half-a-mile off, offered to lend me her little boy's for that occasion, glad to do even a little for the family of one who had often been with her in the hour of trouble and distress. They gladly availed themselves of the offer, and I followed my father to the grave in a pair of borrowed shoes.

The boy grew up under the humble and good influences of a New England village, with an aunt for a protector. Many anecdotes of these times of his early life are given, illustrating graphically and pleasantly, the old-fashioned Connecticut life. Then an offer came for him to be established in a school at Charlestown, Boston, and, with a bundle of clothes and seventy-five cents in his pocket, he started one

morning to walk from East Guildford to Boston. The narrative reminds us of David Copperfield's celebrated walk, when about the same age, from London to Dover. The first day, in twelve hours, he had managed thirty-five miles, and it is said that at night he slept by the road-side, protected by a fence or a cedar bush only from the November frosts. His position in the family to which he went was partly menial. He was expected to do house-work when out of school. This is written in 1817:—

I will give you an imperfect sketch how I spend my time. I rise at six in the morning, make fires, &c.; saw wood till eight o'clock (in which time I can saw enough to last three fires during the twenty-four hours); breakfast; get to school at half-past eight; recite a Greek lesson at nine o'clock; a Latin lesson at half-past ten; at eleven the school is dismissed; get home at half-past eleven; go of errands, &c., till one; dine at half-past one; get to school at two; recite a Latin lesson at half-past two; a grammar lesson at three; another Latin lesson at four; school dismissed at half-past four; return home; drink tea; write for Mr. Evans till nine; attend family prayers at half-past nine; get my Greek lesson for the next morning; retire to bed at eleven. I do not think I spend half-an-hour a week in idleness.

A hard, but a good beginning this for a hard, self-reliant, active Christian life! Here, too, he was under good Christian influences. He determined, yet without money, of which he had little enough all his life, to be educated for the ministry, and so at eighteen years of age he started for Yale College, that grand seminary for the Congregational ministers of New England. An uncle became security for his expenses, but, by hard living and teaching he contrived to pay his own. Many sketches of old Yale times are given. But by-and-bye ill-health overtook him and stayed long with him, during which he was dependent upon the generosity of friends. A handsome gift enabled him to go South, where it was hoped that he would be cured. Afterwards he again returned, and then went to Andover to study theology for three years. Here again we have many sketches of the old Andover men—Ebenezer Porter, Leonard Woods, Moses Stuart, James Murdock. Here he studied hard. An anecdote of these times is not exactly refreshing, and it is to be hoped that no such anecdote could be repeated:—

During this vacation, while sojourning temporarily in a small village, Mr. Todd was called upon one evening to make some remarks before a small gathering of persons for religious worship. He did so; and, on returning to Andover, was severely reprimanded by the faculty, who rigidly enforced the rule against preaching without a licence. They required him to make in their presence an expression of contrition for this misdemeanour. Without demurring in the least, Mr. Todd rose from his seat, and, with a countenance expressive of the deepest sorrow and with downcast eyes, delivered himself as follows:—"I, John Todd, in the presence of this august assembly, with feelings of the deepest contrition and repentance, do express my most heartfelt regret and sorrow for having (on such a day) in the village of —, in a small school-house, exhorted the people to repentance, and to seek their eternal salvation through God; and of such a crime may I be pardoned."

Very soon we find the future Dr. John Todd in the highest position at the Seminary. He had become also an eloquent preacher—popular and influential—when the time came to choose a pastorate. He took that of Groton, which was then, like many other places in Massachusetts, a Unitarian parish. His life here was not a pleasant one. The society divided, Todd taking the Evangelical party with him. There were many painful scenes, but they were all, perhaps, compensated by a happy marriage—the beginning of one of the happiest wedded lives that has ever been lived. The details of the life at Groton are given at great length,—perhaps at too great length—for all local ecclesiastical quarrels lose interest in time in proportion to their contemporary intensity. But we see much of the man here, of his sensitively affectionate nature, and his devotedness to his work. This life could not last, and so in 1833, Dr. Todd accepted an invitation to "the beautiful town of Northampton, nestling in the meadows of the Connecticut River." He took charge of a division from Jonathan Edwards' old church—there being neither church, society, Sunday-school, nor place of worship for those who had seceded. These were soon organised, but in two years came a fatal invitation for him to establish a Congregational Church in Philadelphia,—the city of Presbyterians and Quakers—where no Congregational Church had been established. He left Northampton amidst the tears of the people, and entered upon a ministry which nearly killed him. We are not disposed to recount the details of this miserable portion of his life; it is sufficient to say that at last, in consequence of commercial panic, of the impossibility of obtaining money, and of the necessary sale of the church building, he had to give up. This, however, was only the climax of a difficult and painful history in which only

one thing was saved, an unspotted character, and, to the end, undiminished spiritual influence. After this he went to the old church at Pittsfield, where there was no necessity for breaking new ground, and where he lived the centre of an influence which extended more or less throughout the Christian world for thirty years. This happy, prolonged, and useful pastorate was occupied with full work and an energy that never tired. He began to write at Northampton, and most of his books—the "Lectures for Children," the "Student's Manual," have a world-wide reputation. But he wrote from the necessity of raising money to support the helpless condition of his lunatic mother. Complaint is made somewhat bitterly of the Religious Tract Society in England for reprinting his works—which sold by tens of thousands—and giving him, who needed it so much, no compensation. It was during this time that Dr. Todd paid his only visit to Europe.

The whole narrative of this hard worker's life is full of interest, and should be thoroughly stimulating to those who need a stimulus to Christian labour. The biography closes with some admirably-written chapters upon the man, his studies, his work, and his amusements, where we have some of the most happily-written descriptions and illustrations of character. This is how he composed his sermons:—

In writing out the sermon, he did not bind himself to any regular hours, though he usually wrote in the forenoon, when he was freshest and strongest; nor did he have to wait for inspiration; he seemed to have the power of commanding the faculty of composition at pleasure. While writing, he sat in a low rocking-chair, so that his eyes were near the desk, his coat off, and his shirt-cuffs rolled back, his collar loosened or torn off, his glasses laid aside, and a warm soap-stone at his feet to counteract the tendency of the blood to the head. He always wrote with a quill, and he wrote without stopping for an instant. While engaged in writing, he was entirely absorbed in his work. One of his first parishioners, referring to an occasion when several persons were in his study, writes:—"While we were sewing, and chatting, and laughing in his study, all in the most hilarious spirits, he would sit at his table so absorbed in writing a sermon as to be unconscious of persons or conversation in the room. But when he reached a point, or was tired, he would instantly drop the pen, and strike off in conversation with wonderful buoyancy and humour. Then, feeling rested, he would as suddenly take up the pen, and fall back into abstraction. He possessed concentration and elasticity of mind in far greater degree than any man I ever knew." These qualities remained with him through life. His study-door was seldom locked, and conversation, and even children's play, unless too boisterous, rarely disturbed him.

Some of Dr. Todd's works have been translated into French, German, Bulgarian, Tamil, Javanese, and other languages. He found when in England that his "Students' Manual" had gone through a hundred and fifty editions; and we are reminded how, among the remains of Sir John Franklin, was found one leaf of that book, which is now to be seen at Greenwich Hospital.

So laborious a worker needed mental rest, and we find him coursing through unexplored wilds hunting and fishing. He had a hobby for bees, hens, and gardening, for Alderney cattle, for doing carpenters', blacksmiths', and turners' work, for which he had a regular workshop fitted up. The editor says:—

Never could he have borne the burdens and accomplished the work that he did, if he had not had one of these hobbies at hand to which to turn his whole attention, thus unbending his mind, and relieving its strain, and changing, for the moment, all its moods and processes. He would rise from his study-table jaded and exhausted, and go into his workshop, or bee-yard, or to his collection of guns or fish-lines, and in three minutes forget that there was a sermon or book in the world, or anything but the business in hand; and in half-an-hour would return to his work with fresh strength like a giant. His "toys" also kept his disposition sweet and healthy and hearty, by furnishing amusement for a spirit worn with the cares and annoyances, and the drain upon his sympathies, incident to his profession. He has often been known to receive some insulting or vexatious letter, and be troubled by it for a little while, or return from distressing scenes of sickness and sorrow, weary and dispirited, and go to his shooting-traps or his tool-cases, and, in fixing something, forget in five minutes his vexations or his worries, and be whistling as light-hearted as a boy.

People from afar came to attend this man's funeral, and if ever one deserved an affectionate memorial it was Dr. John Todd. Such a memorial we have here. Fresh, too, it is in interest, in execution happy, and in perfect taste.

BRIEF NOTICES.

The Autograph Text Book. (Bagster and Sons.) Two or three works of this kind have been published, but this is the most complete that has come under our observation. Under each day of the year there is a text, a verse of Christian poetry, and then spaces for births, marriages, and deaths. The binding is brilliant in red and gold, and the book is adapted for an inexpensive present.

Thoughts on the Book of Job. By R. F.

HUTCHINSON, M.D., M.R.C.S.E. (Samuel Bagster and Sons.) What may be termed amateur theological works are not unoften the best. We commonly find in them greater freedom and freshness than in professional books, and yet sometimes, every now and then, a more confident dogmatism. Let us give an instance of the latter in the work before us. Most people, of course, know that there are differences of opinion as to the character of the Book of Job, some holding it to be a tale, some, mixed biography and fiction, and some that it is all historically true. There is much to be said in favour of each theory, but few scholars would have said, as Dr. Hutchinson does, regarding the last, "this theory every attentive and unprejudiced student cannot fail to adopt." Why? Because Dr. Hutchinson adopts it. But this is a good and most carefully-written work, with the results of wide reading and observation well classified and well brought to bear in illustration of every point suggested in the grand old book. It is a small work, too, to be taken in hand and read, or taken to the Bible-class and used *ad libitum*.

Miscellaneous.

ALEXANDRA PARK, MUSWELL HILL.—The second series of Saturday afternoon concerts at the Alexandra Park, under the auspices of Mr. H. Weist Hill, continues to draw full audiences, notwithstanding the other and multifarious attractions of this popular place of entertainment. The conductor has the rare faculty of being able to combine a *recherche* programme for amateurs, and a selection of pieces that please the general public, and there are obvious signs that he is raising these concerts to a very high position of artistic excellence. On Saturday last, when we were glad to see the large concert-room crowded, the orchestra performed to perfection Beethoven's superb and elaborate "Eroica" symphony and a "gavotte" for stringed instruments from Ambroise Thomas the latter being unanimously encored. The brilliant pianoforte playing of Mdlle. Marie Krebs in Weber's "Concertstück" elicited much applause, as did also the singing of Madame Edith Wynne in a fine "scena" from Gounod, and a song, "Let me dream again," by A. Sullivan. The other soloists—Miss Amy Gill, who sang "The Fisherman's Wife" with much expression, Mr. Courtney, and Signor Monari-Rocca—also gave general satisfaction. One speciality of the concert was the performance for the first time of "The Consecration of the Banner," a cantata for soprano, contralto, and chorus, by Mr. J. F. H. Read—full of warlike ardour as one may suppose, and massive if not very original in its skilfully-arranged harmonies. The good quality and discipline of the Alexandra Palace choir were again exhibited in all that they undertook, especially in the "Qui sedeno" of Mozart for bass voices. The interest in these concerts is materially enhanced by the annotated "Book of Words," which not only abounds in intelligent and refined criticism, but contains much useful musical information.

MR. BRIGHT AT A WEDDING BREAKFAST.—A marriage was on Thursday celebrated at the Friends' Meeting-house, St. Martin's-lane, London, between Mr. Theodore Harris, banker, Leighton Buzzard, and Miss Gertrude L. Russell, daughter of Lord Charles Russell, and a communicant of the Church of England. The rules of the Society of Friends have been recently relaxed in order to allow of what are called mixed marriages being solemnised at meeting-houses of the society. The peculiarity of the marriage ceremony is that no minister or officer interferes. The marriage vow is repeated by the bride and bridegroom standing up after a short interval of silence, in front of the congregation. A ring was on this occasion put on after the actual ceremony was finished, in deference to ancient custom, which the rules of the Society have not been strong enough to break through. The friends invited, about sixty in number, were afterwards entertained at a breakfast at the Grosvenor Hotel. Amongst the speakers were Mr. John Bright, M.P., who is a regular attendant at St. Martin's-lane Meeting-house. He remarked first that he thought the difficulty of speaking in an interesting manner on those occasions was that there was nothing new to communicate, and nothing to argue about. All present were agreed that the union they were celebrating was one that was likely to be a happy one. He could truly say, looking at the result of marriage in his own case and that of almost all his friends, that marriage was an event to rejoice over, and the source of true happiness, contributing greatly to a useful life. Feeling wearied by the stress of the long meeting that morning, his mind had turned for rest to the contemplation of the remarkable history of the Russell family. He had thought of the fate of one member of that illustrious, historical house, who had given up his life for the cause of civil liberty. He had also thought of the persecutions and sufferings of the ancestors of some of those present, many of whom had also given their lives as sacrifices to the cause of religious liberty. The name of Russell had for many years, or generations, been associated with the struggle for liberty. The Society of Friends had also done their part in times that were past, and he hoped would continue to strive for the same good objects in the future. There was, therefore,

nothing at all incongruous in the marriage between a member of the house of Russell and a member of the Society of Friends.

Gleanings.

A GREAT SERMON.—He was once preaching in a district in Ayrshire, where the reading of a sermon is regarded as the greatest fault of which a minister can be guilty. When the congregation dispersed an old woman, overflowing with enthusiasm, addressed her neighbour, "Did ye ever hear onything sae gran? Was na that a sermon?" But all her expressions of admiration being met by a stolid silence, she shouted, "Speak, woman! Was na that a sermon?" "Ou aye," replied her friend, sulkily, "but he read it." "Read it?" said the other with indignant emphasis, "I wadna hae cared if he had whistled it."—*Dr. Norman Macleod's Journal.*

DR. KENEALY'S ANCESTRY.—Dr. Kenealy convulsed the House of Commons in the small hours of Saturday morning by declaring Mr. Whalley's accusations against him "beneath his notice." No wonder at this imperious contempt. Royal blood does not curdle through the titillation of a commoner. In the new edition of Debrett's "House of Commons" just issued the Magna Charta champion figures for the first time; and as the biographical notices are "personally revised" by hon. gentlemen who are immortalised in them, the member for Stoke is able to tell more about himself than the world has hitherto known. Dr. Kenealy boasts of being "seventeenth in lineal descent from Edward III., King of England," and quarters the royal arms! And the race of monarchs is not likely to become extinct, as among his twelve children we find a Charlemagne, Henrietta, Maria, Alexander, Arthur Plantagenet, and Isabel. Dr. Kenealy also describes himself as the "chief of the clan O'Kenealy."—*London Correspondent of a country paper.*

NEW RAILWAY MAP, *Gratis*.—To meet the desire of the public to procure "*Horniman's Map*," which shows the various railways, the population of each town according to the last census, and also the Market days, it has been published in a convenient form and will be supplied gratis on application to any of the "*Agents for Horniman's Pure Tea*," or by post of Messrs. Horniman, Tea Importers, London, 3, 248 AGENTS—Chemists, Confectioners, &c., in every town sell HORNIMAN'S PURE TEA, in PACKETS only.—[ADVT.]

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Births, Marriages, and Deaths.

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BIRTHS.

HARRY.—On March 21, at Knutsford, Cheshire, the widow of the late Rev. William Warlow Harry, of a son.
FLOWER.—March 28, at Basingstoke, the wife of J. E. Flower, M.A., Pastor, of a daughter.

DEATHS.

HILLIARD.—At the residence of her son, Woodland-road, Darlington, on March 21, Susanah Hilliard, widow of the late Rev. Jas. Hilliard, of Leicester, aged 64 years.
HOBSON.—March 25, at Mentone, March 25, Jane Abbey Hobson, beloved and only daughter of the late Dr. Benjamin Hobson, formerly Medical Missionary in China, aged 31.
NOBLE.—March 27, at Cullum House, Shrewsbury, suddenly, the Rev. W. R. Noble, pastor of the Abbeyforegate Congregational Church. Deeply regretted by his family and people.

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Has benefited millions. It should be used by everybody. Baths prepared with this salt may always be obtained at the Argyll Baths, Argyll-street, Regent-street, and 5, New Broad-street, City.
TIDMAN'S SEA SALT
Enables you to enjoy a sea bath in your own room at the cost of a few pence. Five ounces of the salt should be used with each gallon of water.
TIDMAN'S SEA SALT
Is sold in every town in Great Britain. Please note that it cannot be obtained in bulk, but only in bags and boxes bearing the trade mark of the proprietors.
TIDMAN'S SEA SALT
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A NEW, PLEASANT, REFRESHING, AND SAFE MEDICINE.
For Bilious Affections, Indigestion, Heartburn, Acidity of the Stomach, Costiveness, Gout, Loss of Appetite, Affections of the Liver, &c.

Decidedly the most agreeable, and one of the most useful Medicines ever offered to the public, and possessing the medical properties so beneficial in all the above complaints. It immediately relieves the distressing pains of Nervous Headache. For Impurities of the Blood, Skin Diseases, Pimples on the Face, Boils, Scurvy, or Eruptions on the Skin, it is a delightful cooling Medicine. It can be given to children with the greatest safety. Sold by all Chemists.

In large bottles, 2s. each.
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Dear Sir,—Permit me to congratulate you very sincerely upon the production of the most agreeable and efficacious Selzine Aperient that has, in my opinion, been discovered, in your Selzine Aperient.

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You will be pleased to hear that our local medical gentlemen prescribe it frequently, and that it is attaining much popularity and a great sale in this district.

I remain, dear Sir,
Yours very sincerely,
THOMAS B. BAKER, Chemist.
Mr. Cathery.

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GOOD NEWS FOR THE AFFLICTED.

ANTAKOS, the marvellous and unfailing remedy for soft or hard corns. Sold everywhere.

ANTAKOS, the only corn cure.—Protected by Royal Letters Patent. Sold by all Chemists, in boxes, price 1s. 1½d.

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Strengthens the Nerves and Muscular System.

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in Scrofula, Wasting Diseases, Neuralgia, Sciatica, Indigestion, Flatulence, Weakness of the Chest, and Respiratory Organs, Ague, Fevers of all kinds.

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Is the most certain and speedy remedy for all Disorders of the Chest and Lungs. In Asthma and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting of Blood, Hooping Cough, Hoarseness, Loss of Voice, &c., this Balsam gives instantaneous relief, and if properly persevered with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use. It has a most pleasant taste.

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Mr. Hayman, Chemist.

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It is invaluable, as children are fond of it and take it eagerly. Immediately it is taken, coughing ceases, restlessness is gone, and refreshing sleep ensues. No lady who has ever tried it would ever afterwards be without it.

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